The Universalist Leader

Boston and Chicago

June 27, 1925

Democracy

DEMOCRACY is not a theory; it is the life of free men who keep the fires of liberty brightly burning on their own hearths. As we contemplate a world of peoples enlarged out of the control of dynasties and denying ancient prerogatives, as we observe the widespread simulation of democratic forms among peoples still without self-discipline or training in the most difficult of arts—vast masses who are the victims of abuses and tyrannies bearing popular labels—we can but realize that we have fallen upon a time when it is not necessary to argue the right of self-government, but to demonstrate the capacity for its exercise; not to invoke the name of liberty, but to learn the practise of liberty; not to oppose the outworn pretensions of despots asserting divine right, but to secure the good order of community life and rational progress under free institutions, so that peoples escaping the weariness and cynicism which are the natural reaction from the illusions of freedom will not invite despots to return.

From the oration of Charles E. Hughes at the 150th anniversary of the Battle of Bunker Hill.

THE Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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2. The Spiritual Authority and leadership of His Son, Jesus Christ.
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4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

WASHINGTON TAKES COMMAND

IN *Rivington's Gazateer* for June 29, 1775, is this note, dated June 15: "The Continental Congress elected Colonel George Washington, a delegate from Virginia, general and commander-in-chief of all the American forces."

On June 12, three days previous to his appointment, the *Pennsylvania Packet* republished the following from a London paper of April 15, 1775: "It was last year reported that Sir Jeffery Amherst had said that with five thousand English regulars he would engage to march from one end to the other of the Continent of North America. This being spoken of publicly in a coffee house in North America, Colonel Washington, who was present, declared that with one thousand Virginians he would engage to stop Sir Jeffery Amherst's march. It is the fashion at St. James to despise the Americans, to call them cowards, poltroons, etc., and the resolution seems to be taken to put their courage to the proof. The very able, spirited and prudent conduct of this gallent officer, when he covered and preserved the remains of the English army after one of their defeats in the last war in North America (Braddock's expedition) has endeared him to every brave man and stamped him with the name of being a most noble officer."

We do not know what effect this publication had in deciding the appointment of Washington. Probably he never said it. But certainly the publication was timely when the matter was pending. It is no less timely now 150 years after, in showing us how he had impressed himself upon the mass of the English people of that day. They knew how recklessly he had exposed himself in that fatal field near the falls of the Ohio, what skill he had shown in extricating the English troops from the ravine which had become a shambles, and also that the disaster would never have occurred had his advice been followed.

Now in every way possible they were trying to restrain a stupid, arbitrary King and Cabinet from forcing measures on the colonists that the English people as a whole abhorred and detested, and which were bound to end in war.

The appointment of Washington as Commander-in-Chief bears remarkable testimony to the impression he had made on his own countrymen. He was not widely read, but he had the gift of getting the essential facts of a situation.

"If," said Patrick Henry, "you speak of solid information and sound judgment, Colonel Washington is unquestionably the greatest man upon that floor" (the Continental Congress). In the crisis they turned to a man of balanced mind, known integrity and self-control—a giant physically and a giant in his moral attributes.

But it was more than a tribute to Washington. This appointment marked a decision as important as the Declaration of Independence. These colonies, widely separated, independent, jealous of one another, cherishing memories of old feuds and conflicts, here adopted an extemporized army of New England farmers up around Boston as the "Continental Army." John Fiske goes so far as to call this act involving the appointment of Washington "the most important step taken in the whole course of the War for Independence," "the wisdom of the appointment as consummate," "the whole issue turned on this selection."

John Adams performed no more useful act for his country than his insistence upon the appointment of Washington over the claims of his friend John Hancock of Massachusetts. The selection of the Virginian emphasized the common nature of the struggle.

On July 2, 1775, Washington arrived at Cambridge from Philadelphia after a journey of eleven days.

On July 3, he wheeled his horse under the old Cambridge elm, which stood until a year or so ago, and formally took command.

Sixteen thousand New England men were there besieging Boston. Hard on after Washington came three thousand men of Pennsylvania, Maryland and Virginia, with Morgan and his riflemen, the first of the regiments to turn the New England Army into "the Old Continentals."

We shall do well to pause in our rush and, whether near or far, help in the celebration at Cambridge,

note what the President has to say to us, and contribute our thought of gratitude both to those who bore the burden here and to our kinsmen in England struggling for liberty who gave us their sympathy.

* *

AMUNDSEN AND LA FOLLETTE

THE same papers that bring us the news that Amundsen is alive carry the despatches that La Follette is dead.

Both essentially have been fighters all their lives—one against physical barriers, the other against mental and moral obstacles to man's progress. We admire both.

The exploit of the explorer of course more easily touches our imagination. His courage in taking off under the conditions, his resourcefulness in extricating himself and his companions from difficulty, the mighty expanse of northern solitude which he explored and his determination to carry on, make a mighty appeal to almost everybody.

The life-long fight of the senator is not so easy to understand and appreciate. It has touched too many vested interests. It has moved in the realm of intellect and morals where it has not been possible always to see the unfolding drama. Railroad rates are not as easy to comprehend as aeroplanes caught in freezing northern waters.

We ourselves confess that at times we have been irritated by La Follette. And often we have not felt sympathy for his proposals.

But when we study the man and the record, we realize how much he has enriched the life of our country and the world. He was radical, but intelligent. He was an idealist, but practical. He was destructive, but constructive. A great body of lesiglation on the statute books both of Wisconsin and the United States certifies to his ability to put things through.

He was not afraid. He always fought it out to the end. And he was honest. These are not little things.

Even if many of his proposals were wrong, there were enough of them right to give him a high place as a statesman. And the wrong ones, if they were wrong, were fought for so hard that they aroused us to the reality of the evils against which they were directed.

The one crusader is still in the thick of it. The other has found the long rest he has earned.

Hats off to both.

* *

UNDER GREY SKIES

COMMENTING upon an address made by Lord Grey of Fallodon at the first showing of an important film on birds and their doings, the *Manchester Guardian* paid a beautiful tribute to the faith birds have in the coming of spring in spite of a backward season and stormy weather. "Their belief in spring," it says, is "apparently weatherproof." Trees and bushes may have their first tiny leaves buried deep under April snow drifts. "But with or without an interval of sunshine between the blizzards the chaffinch will still manage to put in an occasional word from the orchard bough; and on the very wettest and greyest of spring evenings (and they can be grey with a peculiar searching sobriety that is beyond even the compass of December's profundity) some lone blackbird will still be found singing its stout heart's challenge to the end of a poor day and its supreme confidence in a brighter to-morrow."

Whatever the weather may do, the birds never fail us. And there is more than one whose song in the storm has inspired a noble tribute in verse or prose.

We are stirred profoundly, and our faith and courage are quickened when we think of the brave bird which "sings its stout heart's challenge to the end of a poor day and its supreme confidence in a brighter to-morrow."

* *

JAPAN DOES THE RIGHT THING

THE *New York Times* declares that Japan again has confounded her critics. Japan has withdrawn her troops from the northern half of the island of Sakhalin and they have been replaced by Russians.

Alarms are shown to have been grossly exaggerated and charges of bad faith to have rested on prejudice.

"When Japan occupied Shantung," says the *Times*, "they said that she would never withdraw. When she went into Siberia they said it was to stay. But the Japanese evacuated Shantung, and then Siberia. 'They will never give up Sakhalin,' was the last cry of the croakers. Even when a clause providing for the evacuation was included in the recently negotiated Russo-Japanese treaty, these critics claimed that Japan would not live up to it. But Japan kept her promise."

What makes this action more important is the fact that sentiment in Japan was divided, and that liberals had to fight militarists in order to bring it about.

Now the liberals of the United States must be equally aggressive in making this action known, in setting Japan right, in making her better understood.

* *

MR. HUGHES ON BUNKER HILL

THE presence of Charles E. Hughes gave distinction to the celebration of the 150th anniversary of the battle of Bunker Hill.

It has been interesting to note that some editorial writers have taken from his address the sentences embodying their own convictions, leaving the others unmentioned. This made Mr. Hughes appear to sponsor diametrically opposite views. The truth is that Mr. Hughes is both conservative and liberal. In other words, he is an intelligent man who does not stress a single aspect of truth to the exclusion of all others.

We find him speaking both of the confidence we may feel in our successes as a nation and of the perils of our "enriched life," of the importance of strong nationalism and of "the interdependence of nations, crowding each other in a world of new intimacies and old antagonisms."

After showing how exaggerated nationalism threatens both the peace of the world and the security of those who foster it," he goes on to exalt patriotism: "You may enlighten patriotism; you may direct it by a more intelligent discrimination; you may give it a nobler conception of its demands, but you could not afford, even if you were able, to destroy it. There is no love of mankind, beyond an ineffective sentimentality, which can flourish in hearts whose soil is too thin to develop the natural and hardy growth of love of home and country. The love of liberty begins at home. It is nourished in a fierce struggle for individual freedom. It spreads to the community, asserting communal rights in the common defense. It builds a nation to safeguard the privilege and opportunity of individuals and communities."

Mr. Hughes exalts the processes of peace, but recognizes the possibility of war.

Our Revolutionary fathers were not "truculent men," "spoiling for a fight." They were under no spell of military glory. They were too busy subduing a new continent to want to fight. But "if it could not be liberty and peace, then it should be war, that men might still be free. Our fathers were men of peace, but happily they were not pacifists."

By pacifist, of course, Mr. Hughes means men who will not resort to arms under any conceivable circumstances, not men who labor in constructive ways for the peace of the world. In the latter sense he himself is one of the outstanding pacifists of the age.

Thus we find the orator eulogizing unity and in the same breath expressing the value of differences. It is idle to expect homogeneity of race. "We derive our strength from many racial stocks and we need the help of all." Americanism is of the spirit and not of any one racial strain. "Capacity for self-government is tested by our ability to co-operate not with some of our fellow citizens but with all." "The bigoted citizen, however boastful of long American descent, who would deny political privilege to his fellow citizen because of race or creed, is exhibiting not his Americanism, but his lack of it; not the constructive striving of self-government, but the pernicious and disruptive prejudices which would make self-government impossible."

The strength of our nation lies also in local self-government. That means differences, with all the inconveniences attending them. Common action of all the states or of groups of states can correct the evils of different laws. But the essence of self-government is in the right of a community to be master of the things that belong to it. "When we lose the right to be different, we lose the privilege to be free."

We fought for individual liberty. It is a fundamental thing. With it we must accumulate a body of experience and develop a stock of common sense to know how to use it. It is not the liberty of anarchy —of the dictatorship of a class.

Throughout Mr. Hughes sees both sides. The action of the British Government which caused the American Revolution was "a misjudgment which holds the highest mark among egregious governmental errors." It was a stupid exhibition of arbitrary power. "They made a fatal blunder of answering arguments with troops." But the colonists did not want separation until they were driven to it. "Even when Washington took command at Cambridge, after the battle of Bunker Hill, he was not convinced that the war was to be fought for independence."

Their struggle "was more than the cause of the colonies. It was the cause of civil liberty itself." The most famous Englishmen in England were shut out of office. "Pensioners and placemen subsidized by the King were in power." "The profound arguments and eloquent appeals of Chatham and Burke" were unavailing. When we took up arms we were fighting for the rights of Englishmen in England as well as Englishmen here.

In the deluge of fervid, unthinking oratory which sweeps over the country at every anniversary, and especially on July 4, it is a relief to get an oration like that of Mr. Hughes.

It may well serve as a model for the rank and file of us.

We need not accept all of his conclusions, but may, with profit to ourselves and our hearers, imitate his fairness, his breadth, and his self-control and strive for his breadth of knowledge.

* *

CONGREGATIONALISTS GAINING

SECRETARY BURTON of the National Council of Congregationalists has published official statistics showing that the comparative denominational figures recently compiled by Dr. H. K. Carroll and published by the *Christian Herald* are inaccurate and misleading. These Carroll figures put the Congregationalists near the foot of the list with a percentage gain in membership of four-tenths of one per cent. Dr. Burton says that the Congregationalists made a gain of over 2 per cent.

The number of additions to Congregational churches in 1924 was 74,339, a number exceeded but once in their history, the average for the last decade being 67,000 and for the decade before, 58,000 per year. The net gain for 1924, after deducting losses by death, transfer and revision of lists, was 17,827, which has been exceeded but two or three times. The total membership Dec. 31, 1924, was 878,995. The denomination has doubled its net membership in forty years.

The number of churches at the end of last year was 5,680, a decrease of thirty-six. As thirty-seven new churches were organized and seventy-three discontinued or merged, Secretary Burton says, "With an increasing membership and a decreasing number of churches, it is evident that the strong churches are growing stronger, and that weak or competing churches are either being closed up or merged with other churches. This is a constructive movement."

Church property during the year increased in value twelve million dollars, but, what is more to the point, Congregational Sunday schools increased in membership 7,189. Nineteen millions were spent in the home expenses of churches and $3,112,000 in benevolences. The average salary paid pastors was $1,929, an increase of $75 per year.

We congratulate our Congregationalist friends and comrades upon this admirable showing.

Cruising Cross Country

XXIV A State Covention in California

John van Schaick, Jr.

THIS does not purport to be a report of the California State Convention of Universalists just held at Riverside. That has been sent in by my friend, the Rev. Frank L. Masseck of Santa Paula, duly charged by the Convention with that responsibility.

This article proposes to tell about our experiences going and staying and coming, and what we think about it.

We went out by rail, a distance of sixty-one miles from Los Angeles on one of the main lines of the Santa Fe eastward. The little stations we passed bore names like Rivera, Los Nietos, La Miranda, Yorba, Gypsum and Casa Blanca. The route was through the heart of the orange country, and at every station were large storehouses bearing names like "Sunkist," which we find stamped on our oranges back East. At one place the scene shifted suddenly. In place of the beautiful groves of oranges, lemons, nuts and pears, we ran into a region of oil wells. And at Atwood there were great ugly derricks on one side of the tracks and orange groves on the other. Occasionally we passed a grove of olive trees and near by generally was a factory for the production of olive oil.

For years to come, as we look at our fruit dish on the table or sideboard, there will come back to us impressions of this journey. All down the years with us will go the delicious odor of orange blossoms and the memory of the golden fruit hanging in the dark green leaves.

It was getting dark when we descended at Riverside. We were struck by the courtesy of the man from the "Mission Inn" who met us. Later we found that he came out from Boston fifteen years ago, is head mechanic in the garage, and drives the bus to the station. From the moment that I heard this mechanic say, "Mr. Miller (the proprietor) is a man of vision and idealism," I woke up and took an interest in him.

Nobody had prepared us adequately for this Glenwood Mission Inn. It is full of surprises. David Starr Jordan put it accurately: "It has been left to you, Frank Miller, to dream of the hotel that ought to be, to turn your ideal into plaster and stone, and to give us in mountain-belted Riverside the one hotel that a Californian can recognize as his own."

One enters an outer court called the "Court of the Birds," full of beautiful trees and flowers and large enough to give room to the original adobe house of Mr. Miller's father, the first solid walled house of Riverside, built in 1875 when the village was five years old.

As we registered, a hostess stepped up, greeted us and invited us to a concert in the music room. As we walked up a flight of stairs to our room, we passed saints in niches, beautiful oil paintings, curious corners filled with antiques, tapestries and mission bells, surmounted by the Indian rain cross, the house sign. Everything about our room, from the heavy door with its massive locks to the windows with their ecclesiastical look, from the mission style furniture to more saints and pottery in niches in the wall, gave one the impression of being in a monastery, but a monastery with every modern convenience. There was even a private balcony, covered with vines, looking down upon one of the quiet streets of the little city. On our table was a basket of beautiful oranges with a card of greeting from the manager, the sister of the proprietor.

Mr. Miller, a student of the early history of California, an antiquarian, a collector, as well as a good hotel man, built this inn after making a study of the old missions constructed by Junipero Serra and the other Franciscan fathers in the eighteenth century and the early part of the nineteenth. Now he has such a collection of rare art objects that the hotel has "both a curator and a cook."

Only three stories high, the building covers an entire city block. It is built around three sides of the court. It has saved room for a patio, or inner court, where luncheon is served while Spanish musicians and dancing girls look down from the balconies.

Our side of the hotel (east) was a reproduction of the side wall of the San Gabriel Mission. Around the corner was reproduced the facade of the Santa Barbara Mission, and over the corner was the dome of the Carmel Mission.

Besides a music room, with its great distances, its mysterious perspective, its large pipe organ and echo organ, there were art galleries, various landings filled up in the style of different periods, Oriental rooms and long cloisters underneath. It is one of the show places of the state.

With it all, there was an exceedingly comfortable hotel, containing many charming quiet nooks, outside and inside, to which one could retire, a fireplace in the lobby with its cheer and warmth for morning and night, and a well appointed table.

The Universalist church proved to be only a square away from this hotel. It is a beautiful little structure, and it is admirably located.

In substance the history is this:

Colonists from the Middle West, including some from Minnesota, came here and started Riverside in 1870. In 1880 Dr. Tuttle of Minneapolis came to Los Angeles to visit his friend Father Throop. They drove to Riverside to visit another friend and were greatly impressed with the rapidly growing place—only ten years old—set at the foot of wonderful mountains and on such a fertile plain. When he reached home, Dr. Tuttle induced his friend, Dr. George H. Deere, to go to Riverside to start a church.

On the twenty-fourth of July, 1881, Deere held his first service, and a week later the people took steps to organize a church. That is the society to which Dr. Selleck now preaches. In the forty-four years of its history it has had the following ministers: The Rev. C. A. Garst, once our missionary to

Scotland, the Rev. Andrew Cross, the Rev. Herbert E. Benton, now of Philadelphia, the Rev. Fred L. Carrier, now head of a school in California, the Rev. Athalia J. Irwin, the Rev. C. H. Emmons, the present head of the Near East Relief out here, and Dr. Selleck.

The edifice was built thirty-two years ago, and the parish is justly proud of an extension to the chapel just finished at a cost of $10,000.

As I entered the church Dr. Selleck met me and introduced me to three of his trustees. One was born in Hightstown, N. J., one in Michigan and one in Massachusetts. Dr. Selleck himself is a New York man.

The Convention was the thirty-eighth which Universalists have held annually in California. A most devoted Universalist, Dr. D. W. Mott of Santa Paula, has been president for two years and retired from office at this Convention. If he could have his way, every Universalist in the land would announce openly his convictions, and attend and support his own church. He hammered at these two points all through the Convention—a most original and interesting personality, more like an old-fashioned effective preacher than like the man of affairs he really is. Dr. Mott referred feelingly to the Convention held at Riverside thirty-four years ago, when Dr. Deere was present. He rebuked the Universalists who do nothing but hope. "Hope," he said, "alone is productive of a lot of first class laziness."

Frank Lincoln Masseck, as he always does, came up to the mark with the occasional sermon. His subject was "Looking Forward and Not Backward."

He is an effective speaker. In his own county, Ventura, residents tell me that he is the clergyman more widely in demand for public gatherings.

There were three notable addresses on Wednesday, averaging higher than those we get in the General Convention. Dr. Selleck's neighbor, the Rev. James Lewis Gillies of the First Methodist Episcopal Church, spoke at the morning session on "Faith and Piety." "There are only two denominations," he said, "those who live on traditions, and those who believe in the loving spirit." "The glory of our times is not that we can teach more clearly the truth of the Fatherhood of God, but that we can incorporate the doctrine of the Divine Fatherhood and the Human Brotherhood in our social relations." "Belief in Christ is not a theory about Christ. It is our moral and spiritual attitude toward Christ."

Dr. Carl S. Patton, pastor of the First Congregational Church of Los Angeles, delivered the principal address at the session of the Woman's Missionary Association in the afternoon, on "Is World Brotherhood a Biological Heresy?" Patton has a church of 2,000 members in Los Angeles, with a bright young Scotchman named Wallace running his "Educational Work." He made the best answer to Lothrop Stoddard that I have heard. "There is no evidence," he said, "that the mind of man in one race is essentially different from the mind of man in another race. There is no section of the human race essentially inferior—not only behind but doomed always to be behind. If we want to hold the doctrine of the universal brotherhood of man, there is no argument, biological, psychological or historical, against it."

Mrs. Masseck, the retiring president, who has made a notable record in getting members and starting funds, has done nothing better than this act of getting a man like Dr. Patton to speak to us.

The main speaker at the first night session was Edson Reifsnider, of Long Beach, California. He spoke on "The Progress of Liberal Religion—Our Allies in the Great Cause," justly appraising the service of liberals in the Orthodox churches and welcoming them as allies. In both matter and manner of delivery the address was admirable—lucid in statement and catholic in spirit. Reifsnider is now pastor of the Unitarian church at Long Beach. This is a coast city, adjacent to the port of Los Angeles, ambitiously developing a port of its own, increasing rapidly in population and getting rich from oil wells within the city limits. We ought to have a strong liberal church at Long Beach, and Dr. Reifsnider is happy to have the chance to show what he can do.

At the business sessions there were the usual proceedings—minutes had to be read, churches had to be pulled up for not paying quotas, rejoinders had to be made good-naturedly that nobody had notified them of quotas.

Robert Allen of Pasadena said a thing we might well take to heart in all our Conventions and in all our churches: "Make sure that the people know just how you have spent the money they gave you last year before you come after money this year."

An especially illuminating session was one where the churches reported on the work of the year. In the absence of Dr. Selleck, the treasurer of the Riverside church said, "I do not know what we would have done all these years if it had not been for Dr. Selleck." The extension to the building just completed and Dr. Selleck's Forum class of twenty-five were briefly described.

Mr. Masseck for Santa Paula said that he was on the way to the longest continuous pastorate in his city. In the six years he had been in Santa Paula every other church in the community had had three pastors and some four. He reported a Sunday school of ninety with an average attendance of fifty. All the Sunday schools of Santa Paula recently entered a contest for attendance at Sunday school, at church, for promptness, and for new pupils, extending over a period of eight weeks, and open to pupils thirteen to twenty-three years of age. The Universalist Sunday school stood first in every point.

Mr. Ruggles of Oakland reported greater solidity to the church organization, an average attendance of 110 for the Sundays in February, the rainy month, and twenty-two new members for the year. The society now is buying a lot for a new church.

Dr. Nash of Los Angeles referred to the munificence of a parishioner (the late Dr. Norman Bridge) through whose gift an assistant minister had been provided for the Los Angeles church. The congregations of the church were not large, and the attendance for the Sunday school averaged just a fraction less than the year before, but it was in a vigorous condition. The W. N. M. A. was going ahead. "The Los Angeles church," he added, "is likely to stay put on the map for a considerable time yet."

Dr. Henry for Pasadena said that the church school had reached an attendance of 194 the previous Sunday, "the highest in recent history," that the list was kept alive by putting names of pupils away three weeks in succession upon an inactive list. that the attendance at church averaged 140 and that twenty-eight new members had been taken in the past year.

"We have built a new church," he added humorously, "without quarreling." He described the Babbitt Co-operative Sunday school class, which has no teacher, but elects each week a leader for the following week.

Nineteen ministers were reported in fellowship with the California Convention, the Rev. W. H. Skeels, former General Secretary, and the Rev. Geo. A. Miller having been received during the year. Mr. Skeels is temporarily in business at San Bernardino and was at the Convention. Mr. Miller is with the Near East Relief, H. B. Bard is teaching at San Diego and Frederick L. Carrier is teaching at Santa Ana.

I was curious to see what the speakers at the closing banquet would say on "What I most desire for my church."

What could I say myself? I wrote my answer on my program: "I most desire for my church that it may be as broad as its name, as brave as its pioneers, as optimistic as its great hope and as filled with the spirit of service as Christ himself."

The others were more specific.

"Not a glorious cathedral structure," said Dr. Nash, "not a great congregation, but a quality church that means something for life."

"I wish most," said Dr. Mott, "that every man who believes as I do would come to my church."

"A clear cut program as to our relations with other churches," said Clinton Scott, "a definite understanding as to what loyalty is, the mind of Christ."

"That it may influence for good more men in the community," said Willard Babcock, "that it may feel its responsibility for the spiritual development of the community."

"A consciousness of God," said Capt. Charles E. Hicks, "warmth of devotion, a deeper sense of Christian fellowship."

And this last aspiration was uttered by a military man in full uniform who detests militarism about as completely as any man I met on the journey.

Fred L. Hamblin, a young lawyer of Riverside, was an admirable toastmaster, and J. P. Rickets, an old friend of Dr. Selleck, made an effective closing speech. Mrs. Lorbeer led the singing and Betty E. Brown of Goddard Seminary, Vermont, and of Riverside, sang delightfully.

There was a breadth to the closing session which characterized the entire Convention. Part of it lay in what was said and done. Part of it lay in the fact that nearly everybody knew intimately both California and some other section of the country.

The New Englander, the Southerner, the people of the Middle West, the men and women of New York and New Jersey, all would have felt at home in this Convention. There was little that was narrow about it.

That ought to be the case with every Universalist Convention.

Los Angeles, May 16, 1925.

The Challenge of the Old Chucrh to the New Generation*

James Gordon Gilkey

SUPPOSE we admit at the outset that many young people of to-day view the Church with scorn and contempt. They insist that its services are dull, its programs antiquated, and its leaders misguided and fanatical. Some critics say openly that they think the churches do more harm than good. One of our younger novelists voices these sentiments in the pages of a recent book. His hero is overtaken by a sudden storm, takes refuge in a chapel, and then makes this bitter indictment of modern religion: "Philip sniffed the dried air about him. It was sick and musty. The whole church had the smell of clothes that had been shut in a closet and not used for a very long time. From the altar with its limp cloth border forever saying 'Holy, holy, holy,' to emptiness, all the way to the crisp black hymnals bought two years ago and still as good as new, God's official house drowsed in a plushy solitude, a prim catalepsy that belonged neither to the queer drunkenness of living nor the queer sobriety of death. Philip said to himself: 'You wouldn't look here for even a minor virtue unless you wanted it embalmed.' "

Hundreds of young people feel that way about the Church. We may as well recognize the fact. Their outspoken hostility reminds us of that bitter poem of William Watson's entitled "The Church To-day"—

> Outwardly splendid as of old,
> Inwardly sparkless, void, and cold:
> Her force and fire all spent and gone,
> Like the dead moon she still shines on.

But is the Church as complete a failure as this? Many of its present critics seem to base their universal indictment on a few sporadic local instances. Like the novelist we were just quoting, they find a dilapidated chapel on an out-of-the-way street, and then assert that its dismal failure is characteristic of all organized Christianity. Did you ever realize what extraordinary conclusions would follow if we applied this same logic to other spheres of human activity? Take the business world, for example. Here is a dingy corner store, with an unkempt proprietor who makes a scanty living by peddling cheap magazines, impossible cigars and indigestible candy. Some one gazes at the establishment and then says in fine scorn: "What a place! A typical business-house of modern

*Address at the graduating exercises of the class of 1925, Hartford Theological Seminary, May 27.

America. Fancy becoming a merchant, and giving one's life to an undertaking like that!" Or here in the next block are the offices of some of those medical charlatans who abound in every city. A few months ago the Department of Public Health in New York issued a list of some fifty varieties of health fakers then plying their trade within the city limits. Listen to some of the names—"the chromopaths, the leonic healers, the naprapaths, the sani-practors, the vito-paths," and with them the exponents of "aero-therapy, auto-thermy, geo-therapy, irido-therapy, zonet-therapy, and biodynamic-chromatic therapeutics." Some one reads the impossible titles on those office-doors, and then says bitterly: "There is modern medicine! An utter failure. Possibly something worse. Imaging giving one's life to such a profession!" If we heard such universal indictments our sense of justice would protest. The corner store does not represent American business. These quacks certainly do not represent American medicine. Neither does the deserted chapel represent modern Christianity! The Church has its unsuccessful enterprises. Business has them too. Religion has its fakers. Medicine has them too. We must judge each of the undertakings by its best products, not its worst. See organized Christianity at its best—in some rural church that is slowly remaking the life of a whole countryside, or in some city pulpit that brings courage and inspiration to hundreds of exhausted personalities. There is the real Christianity of to-day. There is the Church we believe in and propose to defend.

Now any one who studies these stronger churches will soon make several interesting discoveries. The first is that these churches have definitely abandoned the sectarian bitterness of the past. When, at the beginning of the eighteenth century, some Episcopalians tried to locate in Boston, the descendants of the Puritans fought them at every turn. Property-holders were incited to refuse to sell them land for churches, and even a man like Cotton Mather wrote secretly in his diary: "I would consult with some of the ministers of the neighborhood about the best methods of encountering the folly of unreasonable bigots." This spirit of bitterness continued for years. Any Episcopal innovation—such as a preacher's gown—was furiously criticized by members of the non-liturgical churches. A young girl who was visiting in Boston just before the Revolution wrote her mother this account of a service at which two Congregational ministers had the audacity to appear in robes: "Dr. Pemberton and Dr. Cooper had on gowns. In the form of the Episcopal cassock we hear. The Doctors design to distinguish themselves from the inferior clergy by these habits, and do it too at a time when the good people of New England are threatened with the coming of an Episcopal bishop. Aunt says when she saw Dr. Pemberton roll up the pulpit steps there occurred to her mind the figure of Parson Trulliber, recorded by Mr. Fielding in his story, and that she is really sorry any Congregational divine should give her so unpleasing an idea. Uncle says they all have popes hidden under their gowns." There is the sectarian animosity of the past. Do you find such a spirit among the better churches of to-day? Not a trace of it! We have progressed a notable distance toward the ultimate union of all unitable Christians.

The better churches of to-day have also abandoned the theological feuds of the past. In the library of Union Seminary there is preserved a quaint pamphlet published a century ago when the quarrel about infant baptism was raging. The author of the pamphlet, a bitter opponent of any form of infant baptism, calls himself proudly an "Anti-pedo-baptist," and gives his treatise the astonishing title: "Anti-pedo-baptism Defended, or, Total Immersion in a Nutshell." The theological quarrels of a still earlier day were even worse. About the time of the American Revolution there appeared in England a scurrilous pamphlet bearing the title "An Old Fox Tarred and Feathered." It was written by a prominent clergyman and directed against a prominent clergyman. Who was the old fox he proposed to tar and feather? John Wesley—the man who for decades had been preaching to unnumbered common folk of England and bringing them a new faith in Christ. And who was the clergyman who wanted to administer tar and feathers? Augustus Toplady, the man who wrote 'Rock of Ages cleft for me." Granted that some of the communions of our time are still divided by unfortunate theological disputes. The better and stronger churches in every denomination have broken with this wretched tradition of ministerial head-hunting. We have come to realize that no man has a monopoly of truth. We have begun to see there is work enough for us all. We demand for ourselves the right of private judgment in religion, and we cheerfully grant that same right to other people. Then we plan to forget our speculative differences, and undertake—side by side and shoulder to shoulder—our practical tasks. Tar and feathers are no longer part of the equipment of the Church of Christ.

Here is still a third fact about the stronger churches of to-day. They exert a surprising influence on the life of America. No other institution compares with the Church in potential power. One of our magazine-writers confesses: "Whenever I think of the American Church I try to remember that there are in the United States to-day more than a quarter of a million religious organizations, some 135,000 men directing their work, over twenty million Sunday school pupils, and over forty million church members." Granted that there are many people outside the Church, and many others inside who might as well be out. Even so, the Church remains one of the most significant institutions and one of the most powerful organizations in the America of to-day. Is the Church losing its grip on our national life? On the contrary, its influence and power seem to be growing. In 1803 about 7 per cent of the people of the United States were church members. A century later, in spite of the enormous growth of the population, over 20 per cent of our people were church members. When we hear extravagant statements about the decline of American churches it is well to remember that those churches have, for more than a century, been growing three times as fast as the population. What about modern young people? Are they not drifting away from religion? In 1800 there were about 100 students at Yale. Only three of them en-

rolled as professing Christians. Princeton made a slightly better showing. Out of the seventy-five undergraduates, six enrolled as Christians. To-day at least half the undergraduates in our colleges are church members, and hundreds of them are working day and night to strengthen the religious life of their institutions through the Student Christian Association. Are the people inside the Church an influential group? They certainly seem to be the people who carry the burden of American philanthropy. During the war elaborate studies were made of the vast funds raised for the Red Cross, the Y. M. C. A., the Salvation Army, and the Knights of Columbus. It finally appeared that some 90 per cent of the total could be traced directly to the people inside our churches—Protestant, Catholic, and Hebrew. The people outside the churches managed to scrape together 10 per cent of our war-time gifts. As Dean Brown comments, "Small favors thankfully received." Granted that statistics do not tell the whole truth. They surely tell some of the truth. None of us need apologize for the American Church. It is not a decadent institution. It is not losing ground. It is not being supported by the work of a few live women and the money of a few dead men. Nothing of the kind! The Church is the greatest potential power for good in the America of our day. It is rallying to itself—particularly in its stronger and finer institutions—the young men and women who will lead the America of to-morrow. It is teaching its members to pour out the wealth and the human effort which make possible the slow creation of a better social order. The Church's best days in the past? Not a bit of it! Those best days are just where they ought to be—in the future. And our finer churches—in every denomination—are moving steadily toward them.

This situation explains the conviction that great numbers of religious leaders now hold. It seems to many of us that the Church is to-day at the threshold of another significant reformation. Not all the individual churches will be affected by it. In Luther's day great numbers of churches clung to the old even after the new was established. But before this century is out, hundreds of our progressive churches will be carrying on new work in new ways, and in the process they will rise to new heights of power and influence. Two of our worst handicaps—sectarian bitterness and theological wrangling—have been left behind. We have gathered strength for a new advance. Now the new needs of a new world call more and more insistently to us, and we find ourselves face to face with unprecedented opportunities. You think this is partisan enthusiasm? Listen to the words of a modern essayist, a man who is outside both the Church and Orthodox Christianity: "The time has finally come when the building of a Christian world waits only for the appearance of a sufficient number of sincere, alert, intelligent, and devoted Christians. If genuine Christians would place at the service of the imitation of Christ the same amount of initiative, intelligence, skill and determination that nominal Christians are now placing at the disposal of selfish purposes, the balance between good and evil in our world could speedily be shifted. Never before have the practises of Christianity had such a chance to meet actual and indispensable human needs. These are no days for the new generation to apologize for Christianity and desert the Church. These are days to thank God, take courage, and go ahead. "Behold I have set before thee an open door."

What are the concrete tasks confronting our progressive churches as this new day dawns? Let me speak briefly of three. Together they form the challenge of the old Church to the new generation. First, We must help a puzzled America find a new and satisfying faith. Surely all of us sense the spiritual hunger of our generation. The people about us—young and old, successful and unsuccessful—are desperately anxious to find a faith by which they can live. The perennial questions about the origin and the meaning and the destiny of life have lost none of their fascination. The new conditions of existence put excessive demands on our slender stock of courage, poise, endurance. People everywhere are puzzled and baffled by life, and they are reaching out pathetically for some set of beliefs, some working hypothesis, that will enable them to get through the hard days somehow. A business man, writing anonymously in one of the magazines, confesses: "I wish I had the faith of my parents. They were as certain of a life hereafter, a personal God, a real devil, as they were of the things that happened yesterday. But that sort of faith has been made impossible for me by the science and philosophy of my generation, and by the pain and suffering and brutality of these last few years. I feel no certainty about the hereafter. I have no consciousness of a God—either personal or impersonal. The only devil I know is the one within me whom I have never been able to exorcise. But I keep on going to church, trying to live a Christian life, and trying to believe . . . something." That is a single instance? If you only knew the deeper thoughts of the people walking up and down our streets! They wonder again and again what life means, anyway. They are looking for some kind of a God, somewhere.

> Where the sun shines in the street
> There are very many feet
> Seeking God, all unaware
> That their hastening is a prayer.
> Perhaps these men would deem it odd,
> Who think they are on business bent,
> If some one went
> And told them: "You are seeking God."

Now part of the work forced upon the Church by this situation has already been done. The careful Biblical scholarship of the last half-century has prepared the way for the formulation of the new and positive faith of the new age. Intelligent Christians are no longer puzzled by the questions Robert Ingersoll was flinging at the Church just after the Civil War. We are no longer troubled by the miracle stories in the Bible, by the discrepancies between science and Genesis, by the evidences of changing moral and religious standards found in the Scripture. Fifty years of careful Bible study have enabled us to answer these questions, and free young people from the doubts and difficulties their parents formerly encountered.

Few of us realize what a contribution recent Biblical scholarship has made to the religious life of our time. During the war one of our liberal ministers conducted a Bible class near one of the army centers. Scores of young officers, most of them college graduates, attended. They raised the inevitable questions about the Garden of Eden, and Jonah, and the sun standing still. One by one those questions were answered, in the way modern scholarship answers them. At the end of the course a brilliant young engineer wrote the leader: "The Bible had grown to mean absolutely nothing to me. I was merely clinging to the few remaining shreds of the religion I had inherited from my parents because I instinctively felt that religion was right, not because it appealed to my reason. It did not. Six years in an engineering school had so developed my reasoning powers that I had come to see that most of the things I had based my religion on would simply not stand investigation. Now this new interpretation of the Bible and Christianity have converted me to Jesus' teachings just as truly as if I had been raised a Buddhist instead of a hyper-conservative Presbyterian." The Biblical scholarship of the last fifty years has done part of our work for us. Now, on this new basis of verifiable facts about the Bible and the real message of Jesus, we must build a new interpretation of the eternal gospel which will meet the new needs of a new generation. This is the same task that Paul faced, that Luther faced, that John Wesley faced. Adapting the old faith to a new world. What a challenge to the keenest minds and the finest spirits of the new generation! Not for four centuries has the Church offered such an opportunity to the youth of the world.

Here is our second task. We must adapt the program of the Church, as well as its message, to the new environment of to-day. All of us realize that the world has been changing during the last few decades, but few people appreciate how radical that change has been. In 1841 the *New York Herald* published this description of the summer hotel in that charming country town, Hoboken, just across the river. "Beautiful, rosy Hoboken," one admirer called the spot. "This charming summer resort is now in full bloom and beauty. By all means take a walk over to Hoboken once or twice a week if you love health and happiness. The proprietors of the Hoboken House are spirited yet gentlemanly, and their House is one of the most excellent in this vicinity. Every species of refreshment or luxury can be obtained there, and the recreations and amusements are endless. The bathing-houses, the gymnasium, the shady arbors, the swings, the beautiful collection of natural curiosities (among which are the musk-kangaroo, the anaconda, the great boa-constrictor, et cetera, all under the care of an intelligent and polite keeper) are all that the heart of mortal could wish." "Beautiful, rosy Hoboken. . . . ." What would that reporter write if he could see the spot to-day! Surely we realize the responsibility this changing environment forces upon the Church. We must adapt our program, our type of organization, our methods of work, to the new world in which we find ourselves. Unless we do this, we can not hope to render our full service to an ever-changing America. What does such an adaptation to the new environment involve? One of our ablest religious leaders, Dr. William Adams Brown, states the problem frankly as it applies to city churches: "What is needed in our cities to-day is a group of strong churches with ample resources, fully manned, highly organized, and well equipped for social and educational as well as distinctly religious work. These churches should be intelligently linked in a well planned parish system with an efficient central organization that is fitted to cope with new situations as they arise, and is flexible enough to be able to try needed experiments without the sacrifice of continuity of purpose." That is what we need. What do we find? Dr. Brown continues: "What we actually find in most cities is a group of churches planted under the conditions of an earlier day, working in more or less isolation and independence, having no definitely marked parish lines, and feeling already the heavy drain upon their financial and moral resources due to the increased cost of living and the consequent exodus of church members from the city to the suburbs." To change the semi-successful church system of to-day into the more thoroughly adapted church system of to-morrow is a huge undertaking. It will certainly take the best part of a century to complete the task. Part of the work involved is already under way. The older generation has begun the necessary experiments in church co-operation, religious education, and institutional work. It has established a certain connection between religious and secular agencies for social betterment. The new generation must complete these experiments, and finally block out for the future the program that seems most promising. What a day to be alive, see the Church of the Living Christ re-shape itself before our very eyes! What a day to consecrate to that Church one's youth, one's strength, one's courage, and above all one's intelligence!

Here is one more responsibility devolving on the new generation. We younger Christians must train our children for the long, slow task of building throughout the world a Christian social order. Some time ago an English writer was discussing Christianity with an intelligent student from India. The Indian's reactions to our western life and customs were somewhat startling. He said: "Your religion is a noble but paradoxical creed which affirms that all men are brothers, that humility and poverty are blessings, that riches are dangerous, and that the way to happiness is the way of service and self-sacrifice. What surprises me is that in practise your western nations do exactly the opposite. The normal canon by which you judge success is the amount of money a man has amassed. Your creed is exalted, but your civilization is a nightmare of envy, hatred, and uncharitableness. I would forego the creed to escape the civilization, and I hope that India will escape the contamination of Christian society in order that my fellow-countrymen may retain some of their native and not wholly un-Christian virtues." Of course there is some inaccuracy in that indictment. At the same time there is some truth—enough to make most of us rather uncomfortable. What is the task to which we western Christians have set ourselves? To take this civilization of ours—cursed with racial hatred, religious in-

tolerance, economic jealousy, and overshadowed by the specter of another war—and gradually rebuild it after the mind and heart of Christ. What will bring about that change? Passing resolutions will not do it. Writing books and sermons will not do it. We must train many successive generations to practise Jesus' fundamental attitudes of love and service and common sense, to study with the utmost care the exact social situations in which they find themselves, and then to create organizations and institutions which will strengthen the spirit of tolerance, kindness, intelligence, and peace the world over. How long will this work take? No one knows. Our generation has only made a start on it. Our children must carry on the task. Their children after them must take up the burden. Ultimately the Christian social order, seen in dreams by Jesus, will be built in solid reality here on earth. Training the next generation to carry forward the building of a Christian social order—for centuries that ultimate responsibility will rest upon us and our descendants.

What are the tangible and immediate duties into which these larger tasks resolve themselves? One of those duties is very obvious and very prosaic. For all of us the Church Universal ultimately means some local church beside which life has placed us and to which we owe our best. We can never be loyal to the Church in general without being loyal to some church or churches in particular. We can never build up the Church Universal without building up—by long and patient effort—the local churches that form its membership. We can never correct mistakes and reform weaknesses by working at arm's length from without. The only reformer who ever accomplishes anything is the one who gets inside—somewhere—and then does his work from within. Your immediate duty to the Church? Do your utmost to make your own church, wherever and whatever it may be, better this year than it was last. "If any man would come after me, let him deny himself, take up his cross daily, and follow me." There are the explicit conditions Jesus laid down for those who wanted to live the new life with him. Look at yourself honestly. How many sacrifices have you ever made for the Church of Christ? How big a cross will you really carry for him to-day?

Following the General Superintendent

John Smith Lowe

RELIGION has always expressed itself in church architecture. Like everything else, church architecture may be magnified to the extent that it assumes a place out of all due proportion to other vital matters. It may become an end almost in itself so that it grounds instead of imparting wings to spiritual aspiration. When the house of worship becomes so expensive, so ornate and ostentatious, that it imposes a burden of taxation on the people that borders on extortion, the very purpose it is supposed to serve has been defeated. If the church edifice serves in the mind of the individual, consciously or unconsciously, as the object of worship, it ceases to be the house of prayer in any real sense of the word.

On the other hand, the churches we build should be sufficiently worthy, as specimens of architecture, to impress upon men in general and upon ourselves in particular the dignity and merit of the faith we cherish. They will not lose in spiritual significance if they express good taste. Nature adorns itself in beauty and splendor. It arouses within us a spiritual consciousness and a feeling that God is, because of its beauty, its symmetry and harmony.

Woonsocket, R. I.

In building churches, we can not afford to be careless and neglectful in the attention we give to the influence of church architecture upon the mind of man. In this respect we are making progress worthy of note in our denomination. Our Woonsocket friends have just completed and moved into the first section of a really notable, new, two-unit church edifice. For eighty-five years the old church, of the New England meeting house type, has served its purpose admirably. Centrally located on the main street of the business section of the city, it has been a landmark and a beacon light for nearly a century.

One detracts nothing from the glory and dignity of the old edifice by dwelling upon the superiority of the new plant. The conception is essentially Gothic, modified by modern tendencies. The church house, or parish house, as it is sometimes called, has been erected first, the church or house of worship will be built later. When the entire plan is completed, in beauty, dignity, commodiousness and utility it will stand out as the embodiment of the best traditions of the past and the highest ideals of the present in ecclesiastical architecture. A fire-proof structure—the old one was of wood—it will stand well through the years as a monument to faith, a call to reverence and worship, a testimony to the abiding worth of spiritual ideals and as a medium of service to the whole life of man. The building material used is art tapestry brick with limestone trimmings. The effect is very pleasing.

Three floors characterize the church house. It is intended eventually to be used for the various activities of the society with the exception of the church services, and will serve in lieu of a church building until that structure is erected.

As one examines the building two things are impressed on the mind, first the beauty of the rooms and the furnishings, and, second, the complete provisions which have been made for utility. On entering the front door the eye is attracted by a fine copy of Murillo's "St. Anthony of Padua," which is at the end of the corridor facing the door. This is the gift of the late Mrs. E. Charles Francis, to whom the society owes many of the furnishings of the building and also much in the way of planning for the structure.

The first door on the left opens into the beginners' department of the church school, which includes a main room and three small classrooms. In the main room, which is also used week days for a kindergarten, are movable blackboards, built-in shelves for the children's library, and many other conveniences.

The remainder of this floor on the left of the corridor is taken up principally by the junior department, the room also being called the living room. In addition to being used for school purposes, this room will serve for socials and entertainments where large numbers are not expected. This is one of the most attractive rooms in the building, the finish being in fumed oak instead of the natural oak in which the rest of the building is finished. About 100 can be seated here, and at one end is a fireplace which can be used to add to its attractiveness. Opening from the end is a kitchenette, so that refreshments can be served to small gatherings.

On the right of the corridor are two small rooms, one of which will be used for a church office and the other for a class room for the smaller children. In one ell there is an attractive room which will be used Sundays for the school libraries and the other days will be a women's parlor. In this part of the building there are also three rooms which will be used for class rooms.

On the next floor is the assembly hall, which is intended for the senior department of the school but which will be used for the present for the church services. This will also be used for the more formal and larger entertainments which may be given by the various societies of the church. For this purpose there is a commodious stage at one end of the hall, which is equipped with scenery, the footlights being concealed in the floor of the stage so that they will not be in evidence when the stage is used as a platform. At the other end of the hall is a balcony where an up-to-date booth has been placed for a motion picture machine. The seating capacity of the hall is about 400. By an ingenious contrivance the heating of the hall can readily be changed from direct steam to what is known as direct-indirect heating, thus adding to the ventilation when large audiences are seated.

In the basement is the dining room, which will seat 250 persons. This will be equipped with the latest folding tables. The windows are arranged so that they can be opened for ventilation without permitting those outside to look in.

In the rear of the dining room is the kitchen, which is modern in every respect. A 12-burner gas range provides facilities for cooking the food, while a steam table will allow it to be kept hot until served. Windows opening into the dining room provide for the serving of dinners without waiters having to enter the kitchen, and at one of these windows the soiled dishes are returned. Near this window is an electric dish-washer which will be greatly appreciated by those who have the preparation of the dinners in charge.

With this new and splendid modern church plant, I am confidently expecting the church to continue its long and steady growth and to become an even more important factor in the community than it is at the present moment.

Ryder House and St. Paul's on the Midway

A week in Ryder House at St. Paul's in Chicago, with Dr. and Mrs. Brigham, affords an opportunity to watch these two related institutions in action. With the problem of securing a permanent dean for Ryder as yet unsolved, Dr. Brigham is serving as acting dean, in addition to his exacting duties as minister of an institutional, every-day, nearly every-hour church. This extra service he renders without additional salary. And Dr. Brigham is really an acting dean. He has some students in the House and more on the way for next fall.

St. Paul's Church, in the congested apartment house district—all sections of Chicago are congested—is a bee-hive of activity. There is something doing for the "kiddies," the young folk or the grown-ups all the time. The keynote of the church is service. Its purpose is to invest itself in the community life, where it exists, not to see how much it can get out of it. It is gathering a new constituency and will be doing so continually as the years go by. Not only is the church compelled to find a new personnel because it moved from an old to a new location a few years ago, but it must do so indefinitely, because apartment house dwellers come and go. They are here to-day and gone to-morrow. But the places of whose who drift away are quickly taken by others who move in. The church that maintains a permanent abiding place in the midst of a constantly shifting population, composed mostly of people with small incomes, must be content to cast its bread upon the waters, knowing beforehand that much of it will never return. Some of it will return, of course, but much of it will not. Like the voice of the singer over the radio, its influence is simply broadcast in every direction. How far it goes and how many millions of people it reaches we can not even estimate.

An interesting thing happened during my stay in Chicago. Three years ago I attended a business men's convention at Cedar Point, Ohio. On Sunday morning I preached to these men. At the close of the service I met a man and his wife, from Chicago, who seemed particularly interested. It was their first encounter with a Universalist minister. The next time I called at St. Paul's on the Midway they were in the audience. Since then they have become members of the church. On the occasion of my latest visit, I found the man assuming a role of leadership on the board of trustees of St. Paul's Church. His name also appears as a member of Judge Hill's National Laymen's Committee.

Hoopeston, Illinois

Hoopeston, Illinois, is the center of a great American industry, the greatest of its kind in the world. The soil in this section likes to produce corn, not ordinary field corn, but real sweet corn, the corn we like to eat. The science of agriculture, in part anyway, is the art of finding out what the soil will produce to best advantage and in letting it produce it. They raise and can more sweet corn in the vicinity of Hoopeston than they raise and can in any other section of the earth the world over.

Our church edifice in Hoopeston is unusual, as a piece of architecture, in a comparatively small Mid-

Western town. It is expressive of the best in this branch of art. The society is strong, numbering in its personnel some of the leading families in the community. It wields an influence that has to be reckoned with when vital questions are at stake in this enterprising little city.

Mr. Polson, our minister, who is alive every minute, met me at the train on my arrival, and before I knew it I was seated in an automobile, whirling about town taking in the sights. There are sights to be seen in Hoopeston, fine residences, lovely gardens and lawns, well paved streets, good public buildings, a splendid park with a swimming pool and a zoo. We called at the parsonage, an excellent dwelling owned by the society, where I met the other members of the Polson family. Out in the backyard I found a genuine German police dog, mothering a fine litter of six small but frisky puppies. These police dogs get me. They get me in two ways. When they are full grown and austere, especially if they think I am trespassing, they get me to give them a wide berth. They are the best "Don't trespass" sign you can put on your premises. If I can manage to get myself properly introduced to them so that they don't regard me as a suspicious character, they get hold of my affections and stir my admiration. If you are going to let a police dog get you at all, have him get you by the affections and not by some part of your physical anatomy. It's the safest way. Mr. Polson will never know how near he came to losing one of his puppies while I was about his home. It will be just as well for me if the mother of the tribe never finds out. I hope Mr. Polson doesn't tell her about this article. I know she wouldn't have any mercy on a dog thief.

Next we were at the church for a meeting of the Men's Club. Few Men's Clubs in our fellowship are superior to this one in the Hoopeston church. Fifty-five men were at the tables. Five new members were voted in during the brief business session. The dinner was worth talking about. The ladies served it, and if the soil out there knows how to grow sweet corn the women know how to cook it with a taste that is different. The men were in the mood for a marathon and I was ready for it. I gave them nearly two hours of it, Five Year Program and all, and they stayed for half an hour after the closing word to get more of it informally. They gave me the assurance that Hoopeston will do its part, and before long this church will be listed on the Honor Roll.

Rochester, Minnesota

We are going to try an experiment in Rochester, Minnesota. We are going to make this place a demonstration field for the "Golden Rule World Service Fund." Mr. O. Whitman Eames, who graduates from Tufts and Crane this month, will take up the pastorate of the Rochester church in September, but he will be more than the minister of our church. He will be our chaplain to the patients in the great Mayo Clinic. Without regard to creed or sect he will be a messenger of love and service to the patients in this world-renowned institution. An appropriation from the Golden Rule World Service Fund has been made to aid in this work.

Few people realize the magnitude of this institution created by the Mayo brothers. Nothing of its kind anywhere on earth takes rank above it. Scientific research men the world over visit the Mayo Clinic for study and to lecture. Marvelous cures are effected daily. Operations are never resorted to unless there is absolute proof that they are needed with a reasonable assurance that they will be beneficial. Several hundred patients and their relatives arrive at the Mayo Clinic and depart from it daily. They come from remote corners of the earth. Some go away benefited, some go cured, and some go with the depressing tale that there is no cure for them. All go with the conviction that they have learned the truth about their case so far as honest, scientific men can determine the truth about it.

The Church of the Messiah, Philadelphia

It was a pleasure to help Dr. H. E. Benton and his people celebrate the eighty-fifth anniversary of the Church of the Messiah in Philadelphia, Pennsylvania, recently. I was there for the eightieth anniversary five years ago. Much progress has been made during the last five years, and evidences of it were apparent on every hand. I was especially impressed with one incident in particular in connection with the motion picture service conducted Sunday nights during the winter season. Such a service attracts many small boys, who are hard to control. How to deal with these youngsters was a question. Several courses of action were open. They could be allowed to come as a gang and raise Cain. The doors could be closed against them. They could be permitted to enter only if accompanied by parents or older people. No one of these alternatives seemed to be the answer. A fourth one, having a world of wisdom in it, was devised. When the doors of the church open for the Sunday night pictures these boys of "the street" enter, to be greeted by two bright young men who are in love with boys. They are taken at once to a cheerful room apart from the church auditorium, where they enjoy nearly an hour of song and object lesson work in which blackboard sketches play a prominent part. It requires skill on the part of the young men to hold and interest these lads, but the two I saw at work have the skill and they have the patience. What is more, they are succeeding.

The boys are pulled in off the street—Catholics, Jews and Gentiles of every race and clime. Some of their faces are soiled, but they are learning to clean up both body and mind. They listen while their youthful leaders talk. They answer questions and make comments. They behave well because they are kept occupied. They are out of mischief or something worse while they are in there and when they go out again they take with them some influences that will help to keep them out of mischief while running loose on the streets. By the time their session in the small room is over, the devotional service upstairs in the big room, with a short sermon by the minister, is ended, and, in company of their leaders still, they go up for the pictures. They give no trouble while there is action on the screen. I think this sort of thing is worth while. What do you think about it?

Pioneer Universalists in the Salem Parish*

Marietta B. Wilkins

IT is not altogether an easy thing to stand in one's own church and do justice to those who have held up its hands since 1808. Some saints we do not know about, their service being written on the disappearing sands of time, and though the more recent workers naturally stand out prominently, perhaps unduly so, a purely personal estimate might be disastrous. But I have been brought up to love, honor, and cherish this church, and the denomination for which it stands, especially, have had drilled into my consciousness the enthusiasm of four generations of Universalist forbears, for my great-great-grandfather walked from Lynn to Salem, a distance of five miles each way, every Sunday to attend Universalist services before there was a church in that city. So perhaps I can cover the century and a quarter, nearly, that the church has functioned in this fine old city. Born and bred in an atmosphere of colonial architecture, living in Mackintire houses, and loving every line of the beautiful work we see on every hand here, I naturally adored the fine work in this church and had my artistic sensibilities wounded regularly by the atrocious disfigurement in the so-called decoration I have been forced to view.

The early experiences and struggles of the pioneers of this church are exactly the same as the experiences and struggles of the liberal movement everywhere, of which we have seen a recent manifestation in the Interchurch World Movement and its reaction. I have known of those here who have lost social standing and business because they were Universalists.

As I think it all over, I am impressed more with the great numbers of faithful, loyal, generous souls who have built themselves into this organization than with any unique and glaring achievement of individuals; with the long file of devoted families who, as units, have worked here successfully, than with the prominence of any one name in particular; with the team work of church, Sunday school and allied bodies rather than any one service or series of services by this body or that. Perhaps early in its career it learned the lesson we are putting into practise now of placing the church, and the denomination at large, into its proper place, and all together working for the propagation of the faith. I do not know how this may be, but we certainly have maintained our denominational place in the city, in the state and in the nation, if recent events are any criterion.

The first recorded preaching of Universalism in Salem was by the Rev. Samuel Smith, "to a company of truth seekers" gathered in the court house in the fall of 1804, although we find mention of meetings of Universalists in Dr. Bentley's diary as far back as Dec. 27, 1789. "Worship was at the meeting of the Universalists as well as at the four other churches."

On May 20, 1805, 120 years ago, the Rev. John Murray came to Salem and preached to a company of friends in the home of Nathaniel Frothingham on Lynde St. This meeting had been arranged by a committee to meet in the *middle story* of Nathaniel Frothingham's new house, and that he provide a half a cord of wood and some candles, the committee to pay for the same. And hereby hangs a tale. The meeting was held as arranged in the middle floor hall, probably to avoid molestation. A local paper stated the next day that "after they had completed their diabolical orgies, they burned the Bible." In refutation of this statement, I have brought with me the Bible in question, used by John Murray on this occasion and loaned for a brief period by Mary Frothingham Robinson, a granddaughter of Nathaniel Frothingham, a life-long worshiper and loyal supporter of this society, to-day trustee-emeritus and living under the shadow of this cathedral, eighty-seven years of age and an invalid. We bring the Bible reverently, and feel that our meeting together is hallowed by its presence.

Nathaniel Frothingham's descendants have always maintained a high standing in this church. The marble baptismal font which stands in the auditorium is a memorial to members of this family. The old house still stands on a near-by street

Beginning in November of the same year, regular meetings of these friends were held in a hall and at the residences of some of the company.

In 1806, the society, now thoroughly organized, with Nathaniel Frothingham as clerk and treasurer, decided "to erect a meeting-house." A committee was appointed to raise the funds by subscription, and later a committee was appointed "to build the house," the present site being purchased from Henry Rust, for whom the street is named. The society rapidly increased in members and means, and enjoyed constant preaching by the Rev. John Murray and other able divines.

On July 14, 1808, the subscribers' committee voted that William Putnam plan a meeting-house 78x63 feet. The corner-stone was laid on August 17, 1808, at 6 o'clock in the morning, by the Rev. Hosea Ballou. Perhaps one of our proudest records lies in this fact, that the great Hosea Ballou laid our corner-stone and preached the sermon, the charge being by John Murray. Hosea Ballou's text was 1 Corinthians 4 : 21, "Moreover, it is required in stewards that a man be found faithful." This was prophetic, for faithfulness, as I view the whole picture, seems the outstanding characteristic of this parish.

It is a very great honor that we have here to-day presiding over this meeting Hosea Ballou's nephew, and bearing the same reverenced name.

The church contained 104 box pews on the lower floor; there were box pews in the gallery as well. The floors were uncarpeted and warmed by foot-stoves. The pulpit was built by one of the subscribers.

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*We are accustomed to dismiss much important history as "merely local." However, the history of many localities is of unusual significance for people outside those localities. Salem is such a place. What happened in Salem is of interest and importance to our country and our Church. This paper was read at the State Convention there.—*Editor.*

They seemed to be a thrifty lot, these pioneers, for they let the large "cellar," afterwards the vestry, at present the dining hall, for various purposes: for storage to various shipping merchants, for the back of the church was on the beach of the North River and Rust's wharf was down by it. In 1813 and again in 1815, the officers of the prison ship, "Aurora," which lay at anchor in the North River from time to time, used the "cellar" to store supplies. From 1814 to 1818 the Salem Cadets, the Salem Light Infantry and the Salem Artillery used the western side as an armory for drilling and discipline.

A newspaper of that period records the following: "The little brig 'Reward,' 500 T burden, completely rigged and navigated by Mr. Divier, will be exhibited in the North River, taking her departure from Mr. Rust's wharf near the Universalist Meeting House on Monday next at 11 a. m. A salute of 12 guns will be fired from her on the occasion." July 6, 1811.

At one time the "cellar" was used as a singing school.

At one time there was a second Universalist church, but in 1852 it voted to discontinue.

Our Sunday school was instituted in May, 1829, it being the first school in our denomination this side of Boston, and the third at that time among Universalists. On the first Sunday forty pupils and ten teachers assembled, and the Sunday school, too, continued to increase. We have had a wonderful line of Sunday school workers, both superintendents and teachers.

Of our Sunday school superintendents perhaps my own early experience here makes me feel that Mr. Aaron Goldthwait and Mr. Willard Goldthwait were outstanding features in this line, but if all Sunday school superintendents could leave the impression on the youth of to-day that Willard Goldthwait left on me, I am sure many would gladly serve us in this capacity, for, as I remember him, nothing we children or young people ever wished to do was denied us if he could help bring it about. He had a first-class carpet and upholstery store and at one time for a whole winter we girls were allowed to drill with brooms in his big carpet hall. Every week the hall was lighted and we trained under an officer from a local military company, an exhibition being given for the benefit of the church later. I can see him tiptoeing about that hall, proud, benevolent, interested and happy that he could render this service. Tufts College remembers him with gratitude for a generous legacy to them.

Of course we are feeling at present the general trend to make the Sabbath day more a day of recreation than of religious instruction. We have had among our worshipers down through the years the great leaders of the local leather industry, men who carried on large affairs, with offices in our large cities. Nearly all the great leather men in the height of that great industry were among our leaders and served on our boards of trustees and were deacons of this church.

We have had many of our local school leaders, both state normal, high school and grammar school principals, contributing not a little to the cultural life of the parish.

We have had mayors of the city and members of our board of government, and many men of affairs have served from the beginning. Walter Scott Dickson, who established the chair of American History at Tufts College held so long by our revered Dr. Bolles, and who willed his home to this church for a parsonage, was one of our loyal supporters.

Dr. George Emerson, editor of the *Universalist Leader* for many years, belonged to this church.

Our deacons have served, some of them, fifty years. A tablet in our vestibule records the faithful service of Deacon Edmund Caswell for that length of time.

We find in the record of the fiftieth anniversary that among other things there were "flowers from the garden of Charles A. Ropes, Esq.," and flowers from that garden have been a fragrant offering down through the years even unto this very day.

The Missionary Society has had loyal adherents from its very inception in 1869.

The work of the women in the local church has been one long record of faithfulness in sustaining its activities. At times it has seemed to be a struggle with them, for we read: "In 1888 the women of the parish *after four years* spent in accumulating the funds, presented the society with the present organ and carpeted the entire lower floor." Persistency!

We have celebrated our fiftieth anniversary, when the text was appropriately Isaiah 40 : 22, "A little one shall become a thousand and a small one a small nation."

We have celebrated our one hundredth anniversary appropriately. "Moreover, it is required of stewards that a man be found faithful." I think we have recorded here the faithfulness of the many, making a very beautiful sum total. Perhaps I may be pardoned for bringing to your notice here a thing that has been very strongly impressed on my mind as I have bent my energies to assembling these few items for this meeting. W. W. Story was a Salemite, a faithful Universalist, perhaps, at heart, for he is the only person I ever knew who could say a good word for Judas Iscariot.

Born here on Winter Street in 1819, he lived here until he was ten years old, when his famous father went to Cambridge and founded the Harvard Law School. He became a great lawyer, longed to be a sculptor but stuck to the law out of regard for his father, faithful to him. After his father's death he went to Italy and studied art, becoming the foremost sculptor of his time. His first work was a statue of his father. Always when he had occasion, he would say he was born in Salem—loyal to his birthplace even after years of absence, and I always liked him for that. Read his broken-hearted poem when his little boy died and hear that note of faithfulness in it. I wish there were time, and an appropriate time to talk about him, but my point in bringing him into this paper was that it seemed so fitting that he, a living example of all-around faithfulness, should make this statue of our Hosea Ballou who sends his voice down to us through the years, "Moreover, it is required of stewards that a man be found faithful."

We have had in this temple an exceptional line

of ministers: Edward Turner, Hosea Ballou, Joshua Flagg, Barzilla Streeter, Seth Stetson, Lemuel Willis, Matthew Hale Smith, Lewis S. Everett, Ebenezer Fisher, Sumner Ellis, Willard Spaulding, Edwin C. Bolles, Arthur G. Rogers, Charles H. Puffer, Ulysses S. Milburn, Leslie C. Nichols.

Truly we have had a wonderful history in this old church, and the thought of the faithfulness of the many has been borne in on me with tremendous force as I have tried to follow their labors in this brief paper. Their loyal service down through the years has contributed to our long and useful life. In the words of Hosea Ballou, whose spirit has hovered over this temple, and which my own heart echoes to-day:

Had I ten thousand years to live,
Had I ten thousand lives to give,
All these should be thine own;
And that foul scorn thy foes bestow
Still prove a laurel to my brow,
And their contempt a throne.

. . . . . .

Were this whole world a diamond bright
I'd give the whole for thy pure light,
And thy far richer grace.

Our Prayers Together

Florence H. Perin

Sunday, July 5

Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness.

Psalm 107 : 8, 9.

Praise ye the Lord God! Oh, worship our Father in heaven!
Through His great mercy, all blessings to mortals are given.
Join every heart! Join every tongue in glad praise!
Bless ye our Father in heaven!

Praise His great name in whose presence the angels are bending!
Praise Him whose kindness all nature proclaims never ending!
Magnify Him! Join every tongue in glad praise!
Bless ye our Father in heaven!

Praise the Almighty! Creator and Ruler most holy!
Whose love unchanging forgets not the mighty or lowly.
Sing and rejoice! Join ev'ry tongue in glad praise!
Bless ye our Father in heaven!

B. B. Whittemore.

Whom have we in heaven or in earth besides Thee, O God, in whom we live and move and have our being? Thou satisfiest the longing soul who would lean upon Thee and find strength for the day's demands upon faith and courage and patience. Thou givest the Bread of Heaven that we faint not by the way, and Thou shinest upon the path when shadows gather. We would carry a song of joy in our hearts for all Thy tender mercies that abound for our comfort and for our cheer. We would show ourselves glad in Thee with psalms. Oh, feed us with Thy goodness that we may hunger no more. And grant that from Thine abundant blessings we may be ministers to those whose longing and whose hunger are severe and who do not know where peace and plenty are to be found. We praise Thee for Thy wonderful works, and we pray for a better understanding and for a truer obedience, that shall make us more worthy of Thy perfect and everlasting love. In the Master's name and as his disciples do we offer our petitions. *Amen.*

Monday, July 6

As thy days, so shall thy strength be.

Deuteronomy 33 : 25.

The eternal God is thy refuge and underneath are the everlasting arms.

Deuteronomy 33 : 27.

Dear Father, we know not a step of the way;
Without Thee we falter and wander astray;
Be Thou our protector, companion and friend,
And guide Thou our feet till life's journey shall end.

If sorrow await us, if pain be our share,
Oh, comfort us, Father, and save from despair;
If danger and trial be not far away,
Be Thou our strong tower, our fortress, our stay.

If gladness and peace make our lives rich and sweet,
Oh, help us Thy praises with joy to repeat;
Oh, lift Thou upon us the light of Thy face,
And teach us to bless Thee for gifts of Thy grace.

Each day may we walk as with Thee by our side;
To Thee all our longings in secret confide;
Abide with us, Father, by night and by day,
And life shall be holy each step of the way.

G. F. W.

Our dear Father in heaven, we wake to bless Thee for life continued in this busy world with all its calls upon us, and we bless Thee for the gift of sleep when the day is done.

Thy bountiful providence meets every genuine need. Help us to live each day as mindful of Thy constant care, in faith that dismisses fear and in gratitude that shows itself in active, loving service wherever we may be.

Forgive us our shortcomings and hold us to our promise of Christian discipleship. May the words of our mouth and the meditation of our heart find favor before Thee. In Jesus' name and spirit we pray. *Amen.*

Tuesday, July 7

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.

Romans 12 : 1-2.

Great truths are portions of the soul of man;
Great souls are portions of Eternity;
Each drop of blood that e'er through true heart ran
With lofty message, ran for thee and me;
For God's law, since the starry song began,
Hath been, and still forevermore must be,

That every deed which shall outlast time's span
Must goad the soul to be erect and free.

James Russell Lowell.

O God, our heavenly Father, we give Thee thanks for thine unfailing ministries to our need, our comfort, our uplift. Grant us deliverance from selfishness, from indifference and from ingratitude. Strengthen us in every good way and work. We would worship Thee as Creator and Ruler and Judge of all the earth. We would love Thee as our Father and Friend. And we would give the best and most in our lives to Thy service as good children and as disciples of the risen Christ. *Amen.*

Wednesday, July 7

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

2 *Corinthians* 4 : 6.

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

John 8 : 12.

Through love to light! Oh, wonderful the way
That leads from darkness to the perfect day!
From darkness and from sorrow of the night
To morning that comes singing o'er the sea
Through love to light! Through light, O God, to Thee!
Who art the love of love, the eternal light of light!

Richard Watson Gilder.

O Thou high and lofty One that inhabitest eternity, we worship Thee, we bless Thee, we acknowledge before Thee our transgressions, and we pray Thy mercy upon us because Thou art our heavenly Father who discernest the hearts of men. Renew a right spirit within us. Quicken us into newness of life, in the likeness of Thy Son our Saviour, and may we put away all that is unworthy in Thy sight. And may we walk in the light that shineth more and more into the perfect day. *Amen.*

Thursday, July 9

Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee.

Isaiah 26 : 3.

Great peace have they which love Thy law, and nothing shall offend them.

Psalm 119 : 165.

Let us therefore follow after the things that make for peace, and things wherewith one may edify another.

Romans 14 : 19.

What asks our Father of His children, save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence, and trust, and prayer for light to see
The Master's footprints in our daily ways?
No knotted scourge nor sacrificial knife,
But the calm beauty of an ordered life
Whose every breathing is unstinted praise.

John Greenleaf Whittier.

O Thou Infinite Spirit, we to whom Thou hast given so truly of Thyself would seek after Thee if haply we may find Thee, though Thou art never far away from every one of us. May we lift ourselves out of the mere acceptance of limitations up to the assurance of Thy presence and Thine abiding. So may our souls grow to have dominion over conditions we may not invite or understand, and so may we come into communion with Thee and dwell in the heavenly atmosphere of peace and trust and divine companionship. *Amen.*

Friday, July 10

Bless the Lord, O my soul! And all that is within me, bless his holy name! Bless the Lord, O my soul! And forget not all his benefits.

Psalm 103 : 1-2.

The Lord is my strength and my shield; my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth, and with my song I will praise him.

Psalm 28 : 7.

Let all the world in every corner sing
My God and King!
The heavens are not too high,
His praise may thicker fly;
The earth is not too low,
His praises there may grow.
Let all the world in every corner sing
My God and King!

George Herbert.

Almighty God, our heavenly Father, we do not need to ask Thee aught, for Thou knowest all our lack before we speak. Thou givest what is best in Thy wisdom, and withholdest what would be harmful. Thou bestowest Thy love upon all the souls Thou hast created. We come to Thee with inmost confession of weakness and sin, we tell Thee of our longings and our ambitions. We bring our problems of pain and sorrow to Thy listening ear and Thy loving heart because Thou art our Father, and we are Thy children. Thy love, Thy guidance, Thy sufficiency, win our confidence, our allegiance, our love. We know Thee better and are comforted and strong, because we may talk with Thee. Thy mercy and compassion are unfailing and forever. We bless Thee with all our hearts for all Thy goodness to us. *Amen.*

Saturday, July 11

Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God, for I shall yet praise him who is the health of my countenance and my God!

Psalm 43 : 5.

The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid.

Psalm 27 : 1.

Through all this life's eventful road
Fain would I walk with Thee, my God;
And make Thy presence light around,
And every step on holy ground.

Each blessing would I trace to Thee,
In every grief Thy mercy see;
And through the paths of duty move,
Conscious of Thine encircling love.

Gaskell.

We praise Thee, Thou perfect God, for the sunshine of the morning and its challenge to our best endeavor. We bless Thee for Thy guidance and governance during the day, whatever its experiences may be. and we thank Thee for the gift of sleep at night, which gives us for our renewal a season of oblivion. There are times, dear Father, when the sun does not shine, when the day is difficult, and when the night fails to bring relief. Come Thou very near to us then, we pray Thee, that we may not lose our courage. Keep Thou strong within us the faith that leaves it all with Thee, and bring us out of the shadows into the light, if it be Thy wisdom so to do. Grant us patience and poise, we pray Thee, and illumine our souls that our onward path may be as the shining light. The cry of the human heart, Thou wilt hear and wilt not despise, and according to Thy perfect will, so be it unto us. *Amen.*

Tufts Commencement

ATTORNEY-GENERAL John G. Sargent was the principal speaker at the sixty-ninth annual commencement exercises at Tufts College June 15, when eleven honorary degrees were conferred on distinguished figures in religion, the arts and the sciences, and 301 degrees in course on graduating and graduate students.

Led by President John A. Cousens and the board of trustees, the academic procession formed at the north side of Ballou Hall at 10.15. Directed by Frederic W. Perkins ('88) the alumni marshall, the column wound around the main buildings and into the auditorium. In the line were the members of the faculty in academic costume, and the members of the graduating classes of the various schools.

When every one was seated the ceremony was formally opened by an invocation delivered by the Rev. Clarence R. Skinner of the Crane Theological School. The commencement orations followed. James G. Archibald, representing the Engineering School, spoke on "Radio Engineering;" Dorothy S. Lewis of Jackson College read a paper on "The Romance of History;" Percy T. Smith of Crane Theological School spoke on "The New Church and the New Minister;" and William M. Roberts of the Medical School discussed "Insulin as a Cure for Diabetes."

Following the conferring of the honorary degrees, Attorney-General Sargent, who is a member of the class of '87, spoke on behalf of those who had just been honored. The benediction was pronounced by Dr. Frank Oliver Hall.

In his address the Attorney-General spoke of the steadily increasing influence of education on the affairs of the nation, and declared that as a result business, political and social morals have reached a high standard. At the same time he reminded his hearers that although "knowledge is power" it is not necessarily a power for good, and that an unscrupulous person often becomes more dangerous because of his intellectual acumen.

"Learning and intellectual acumen may be, and often have been, used for the injury of others, sometimes through misdirection, sometimes from malice.

"The man who would exploit his fellows for selfish ends, the man who would take advantage of another's weaknesses, the man who would find some way to get his living without earning it, is greatly furthered in accomplishing his ends by intellectual acumen, by mental strength, by knowledge of men and things.

"The knowledge of chemistry, which makes possible the making of beautiful dyes, is equally efficient in producing poison gas. The skill with the brush which creates on canvas an inspiring portrait can produce a salacious and degrading group of nudes. The keener and smoother a razor blade the more easily it will cut a throat.

"The men and women who are to be useful, who are to make our country an increasingly better place to live in, must have, in addition to knowledge and intellectual power, the courage, perseverance and self-denial to grant to others the treatment asked from them, or better.

"The college trained citizen who is best qualified to do his part in the walks of life has learned not only the facts, the literature, the culture which the curriculum furnishes, but he has been helped to see more and more clearly the usefulness, the necessity of a constant regard for the rights of others. He has become a more and more devout worshiper at the shrine of truth and justice: sees and feels the duty of so ordering his conduct that there will be no necessity for steps on the part of any one to compel him to observe the rules of society.

"He will study and analyze those rules, carefully consider their effects, take a lively interest in their formulation, adaptation and modification from time to time as the needs, the capacity, the possessions, the conditions and opportunities of society increase and change, but all the time he will play the game under the rules as they are.

"And, by his example and influence, and his greater powers of persuasion, he will bring others who have not his advantage to the same way of thinking and acting.

"In the times to come, as conveniences, comforts and luxuries multiply and are more easily attainable, I fear it may become harder to keep in mind that what costs nothing is worth nothing, to realize that though we can get and have things our forebears did not, could not have, in order to continue in the possession and enjoyment of those material advantages we must work ever and ever harder, must be increasingly vigilant for the maintenance of the institutions of law and order, under which only our great national development has been possible.

"We are sound to-day, strong and healthy. Business, political and social morals are up to a very high standard.

"I hope and believe that the influence of the colleges and the college educated, with all the force of their ever increasing numbers, will be exerted to strengthen and perpetuate the reign of law and order, religiously and devoutly observed and obeyed."

It was announced by President Cousens that the class of '89 and a member of the board of trustees have decided to provide for the continuation of the new campus enclosure, which will extend from Dearborn Gate along Professors' Row. The work will be completed before Alumni day, 1926.

Eugene B. Bowen ('76), donor of the Bowen gate, offered a resolution binding the alumni to in-

stitute a sustaining fund for the college which will be paid annually and which will insure the institution from any deficiencies in its budget. Many delegates spoke in favor of the motion and pledged their support.

Warren M. Fiske, president of the class of 1915, held the distinction of having traveled the greatest distance to attend the commencement, having come from Brazil, a journey of more than 5,000 miles.

Following the exercises an alumni luncheon was held in Goddard gymnasium and Packard Hall. The Salem Cadet orchestra played in the quadrangle during the afternoon.—*Boston Herald.*

Honorary degrees were conferred as follows:

LL. D. John G. Sargent, '87, Attorney General of the United States. Fred E. Deane, '75, Augusta, Me., judge.

D. D. Henry B. Taylor, Meriden, Ct., clergyman. Harold E. B. Speight, minister at King's Chapel.

Sc. D. Francis C. Wood, M. D., New York City, cancer expert.

Litt. D. Edna St. Vincent Millay, poet and playwright.

Mus. D. Henry Hadley, New York City, composer and associate director of the New York Philharmonic Orchestra.

A. M. James S. Stevens, Hartford, Ct., prominent business man. George H. Cox, Cambridge, prominent business man.

M. Sc. Lieut. Leigh Wade, world flyer. Lieut. Charles M. Upham of the United States army air service.

The baccalaureate sermon was preached on Sunday afternoon in Goddard Chapel by Dr. Frank Oliver Hall, professor of Homiletics in Crane Theological School. His subject was "Foundation Stones," and he took as his text 1 Kings 5 : 17: "And the king commanded, and they hewed out great stones, costly stones, to lay the foundation of the house." Time after time, he said, the temple at Jerusalem was destroyed, but the great stones always remained and were built into the foundation of the new building erected on the ruins. Just so, he declared, great fundamental truths have been so worked out that they may be laid hold of by him who would become a builder of character, and mastered in college in four years of thinking, although they are the results of 400,000 years of experimenting. "So you have these great stones, costly stones, hewed stones ready for you to build upon, furnished to your hand." He gave illustrations of the greatest of these—right thinking, right loving, right willing and right doing.

After declaring that political liberty has to an extent been achieved but not yet perfected, and that economic liberty is yet to be won, he continued: "Our fathers achieved a free school system that you and I might be educated; founded academies and colleges with the wealth that they dug out of the soil. They built libraries that we might have books to study without cost; they have established institutions without number, among them Tufts College, to help you to be a man. But no power on earth or in heaven can make you a man without effort on your part. Having received what the college has to give, it remains, now, for you to prove your manhood."

President John A. Cousens of the college conducted the service and Prof. J. A. C. Auer offered prayer.

Lombard Commencement

As usual, beautiful weather, enthusiastic alumni, and many friends crowded the Lombard campus and buildings during the entire commencement week, from the Townsend Prize Contest on Saturday evening until the end of commencement on Wednesday, June 3.

Many records were broken in both quality and quantity, and all, including alumni, friends, undergraduates, faculty, and trustees, were well pleased with Lombard's seventieth commencement.

The receptions held at the fraternity houses and at the president's home Sunday afternoon were quiet, delightful affairs. The baccalaureate sermon, preached in the Universalist church, Sunday evening, by the Rev. F. H. Brockmueller of Fargo, North Dakota, was in the presence of an assembly that taxed the capacity of the church. Mr. Brockmueller is the father of one of the seniors, which little touch of sentiment added to the occasion. He used a most appropriate subject, "The Secret of Learning to Serve God with What We Have," which was handled in excellent style.

Recitals, picnics, and reunions filled the stage Monday, and the glorious victory over Bradley Polytechnic Institute at baseball, followed by the commencement play at the Orpheum Theater, completed a happy day.

There were more recitals and reunions on Tuesday morning, and in the afternoon the annual Pageant and Dance Revue, which has become a tradition of Lombard and which was given at the Orpheum Theater to a crowd more than taxing the limit of the big auditorium.

In the evening the Lombard banquet was held in the Galesburg Club, where, under the genial leadership of Dr. B. G. Carpenter of the class of 1893, a fine list of toasts were responded to by the Rev. Walter H. Macpherson of Joliet, representing the trustees, Prof. Marie Lichty, representing the faculty, Coach Bell, representing athletics, Cecil Foster, for the senior class, and President Tilden, representing himself.

Wednesday morning, commencement took place in the old chapel, again taxing the capacity of that time-honored assembly room. The commencement address was given by Mr. H. R. Safford, vice-president of the International Great Northern Railway, who presented a timely and learned paper upon the subject: "Commencement—Its Meaning Politically, Socially, and Commercially."

Forty-two degrees were conferred upon as many very fine young men and women, after which President Tilden with a few well-chosen remarks presented the honorary degrees, Doctor of Laws to Roger

Sherman Galer, well-known to the college and the entire denomination, and Doctor of Humane Laws to the Rev. Walter H. Macpherson, a long-time friend of the college and also well known throughout the country for his denominational enterprise.

The president's report to the trustees was full of interest and optimism. The entire college is in excellent shape; the student body is as large as can be taken care of and the quality of the instruction is such that Lombard has received the highest commendation from educational authorities whose duty it is to pass upon the educational standing of colleges.

Reactions of Our Readers

"THIS HURTS US MORE THAN IT DOES HICKS"*

To the Editor of the Universalist Leader:

I read the book reviews in the *Leader* with much interest. They seem to me well written, intelligent and discriminating. But the review in this week's issue of Bruce Barton's "Man Nobody Knows" makes me feel that the reviewer is less intelligent than I had thought—or that I am. For this book, which Mr. Hicks finds "practically worthless" as an interpretation of the life of Jesus, seems to me to bring Jesus nearer, to make him more real, more understandable, more lovable, more *possible*, than any other book about him that I have ever read. The Jesus Mr. Barton pictures is to Mr. Hicks "the man nobody—but Bruce Barton—knows," and to me he is the man everybody would like to know.

I showed the review to the friend who gave me the book, for whose judgment and taste I have great respect, and he said, "Why, the truth is that the book is completely over the reviewer's head." That may be true, probably it is, but I think the explanation of the superficiality of the review is that Mr. Hicks read and judged the book as many people do the newspapers—by the headlines. He looked at the chapter headings—"The Executive," "His Method," "His Advertisements," "Founder of Modern Business"—glanced through the pages and jotted down a few words and phrases which seemed to fit the impression these headings made upon him, and proceeded to write a review which might be described in the words he applies to what he calls Mr. Barton's "bias," as "particularly misleading" if not "peculiarly offensive."

"Contrast the quotations from Mr. Barton," says the review, with a paragraph from Mary Austin's book about Jesus. What are the quotations from Mr. Barton which are given in the review? The answer is that there aren't any. Not a paragraph is quoted, hardly a complete sentence, simply detached words and phrases, which, thus separated from their context, might more truthfully be called quotations from the dictionary than from Mr. Barton's book.

Let us contrast some genuine quotations from the book with passages from the review. Mr. Hicks says: "As an interpretation of the life of Jesus Barton's book is practically worthless. He disregards Jesus' environment, ignores the whole mental life of contemporary Judaism, brings Jesus up to date, and sets him in our midst as a glorified Rotary Club speaker." And again: "Among the few things we can be sure of is that Jesus was not such as Barton has described, and another thing of which we are convinced is that if Jesus were after this mold he would not have won the respect of nineteen centuries."

Mr. Barton says: "Let us forget all creed for the time being, and take the story just as the simple narratives give it—a poor boy, growing up in a peasant family, working in a carpenter shop, gradually feeling his powers expanding, beginning to have an influence over his neighbors, recruiting a few followers, suffering disappointments and reverses, finally death. Yet building so solidly and well that death was only the beginning of his influence! Stripped of all dogma, this is the grandest achievement story of all! . . . Books and books and books have been written about him as the Son of God; surely we have a reverent right to remember that his favorite title for himself was the Son of Man."

And this, at the end of the book: "Surely the victory of his enemies was complete; he would do no miracle there, hanging on a cross. And yet—'Jesus! It was the voice of one of the robbers. 'Jesus,' he says painfully, 'remember me when thou comest into thy kingdom.' . . . He, when his enemies had done their worst, so bore himself that a crucified felon looked into his dying eyes and saluted him as king."

Mr. Barton admires a "he man," says the review. I do not remember seeing that word in the book, but he does emphatically deny that Jesus was a weakling. Apparently Mr. Hicks prefers to believe that he was. The chapter to which the reviewer objects most violently is that in which Mr. Barton tells how modern business men are learning that the principles of Jesus will work. That Mr. Hicks has a very poor opinion of American business men is perfectly clear, but I could not quite make out why he objects to their practising the Golden Rule.

I know that a man who writes many reviews does not have time to read all the books carefully. I know that many reviews are merely paraphrases of the publisher's notice on the jacket. I could have forgiven a brief, perfunctory review. But it annoys me to see the "naive confidence," to quote from the review again, with which Mr. Hicks assumes that the interpretation he puts upon Mr. Barton's use of the word business justifies a column of sarcasm and criticism which is wide of the mark. And it seems hardly fair to your readers, many of whom, I feel sure, would find much pleasure in getting acquainted with "The Man Nobody Knows."

Unofficial Mentor.

*Title supplied by author.

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INSURANCE AGAINST WAR

To the Editor of the Universalist Leader:

Most of us are agreed that the greatest need of the world to-day is insurance against war. There can be no insurance without public opinion. With public opinion, we are insured. We need a growing consciousness that we are citizens of the world and have world responsibilities. It occurs to me that it is timely that we should—as a group—promote the idea of making Nov. 12 World Citizenship Day. If all the nations of the world would observe it as such, what a power for peace this would be. It also occurs to me that the time has come that we need a world flag. I should like us to create machinery by which all people of the earth could have opportunity to give to a sum to be used as prize money to be given in a world wide flag design contest, the flag chosen to become the official flag of the world. Are we ready for such a step?

O. C.

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A FEW KIND WORDS

To the Editor of the Universalist Leader:

While Mr. Bryan is seeking to impose in Tennessee and elsewhere a new Inquisition decree imposing silence as to evolution upon educators, Universalists should remember that with every form of controversy the people in the wrong contribute some truths to human thinking. The fundamentalist is wrong, as we think, in his general conclusions, and some of them are wrong in method, but the evolutionist of the fundamentalist type often seeks to impose his half-thought-out ideas upon mankind, and by a method as absurd as that used by the supporters of Mr. Bryan.

Evolution as a method in the production of life-forms is proved; evolution as an explanation of all that life accomplishes is absurd. We can not imagine an evolutionary process as causing the dissolution of the bodily organs of all caterpillars and worms that are transformed to a creamy pulp and then made over into butterflies, moths, bees, wasps and beetles. We know that the navel orange was first produced, with no apparent evolutionary process, on a limb which came out of an ordinary orange tree, and a branch on an ordinary beech tree provided the wood from which all genuine copper-beech trees grow. The theory that advantageous variations were developed by evolution to produce new species is a very venturesome guess, since the first protuberances on the sides of a creature would not have been advantageous to the creature, either as a means of swimming or flying, unless the protuberances were fins or wings, and thus, in a sense, a special creation of the Universal Life. Science, too, has its fundamentalists, more in error and more obstructive to truth than the theological fundamentalists. When the two factions meet Universalists should be philosophic and pray for the defeat of both and the establishment by the courts of the nation of the right of freedom of teaching in all our institutions of learning. Neither fundamentalism in science or in theology will endure.

Owen R. Washburn.

Marlboro, N. H.

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CONGRESSMAN LINEBERGER ASKS UNIVERSALIST CO-OPERATION

To the Editor of the Universalist Leader:

At the request of Captain Hobson, president of the International Narcotic Education Association, I am sending under separate cover copy of a document entitled "The Peril of Narcotic Drugs," and am enclosing copy of a letter sent to all superintendents of education and superintendents of schools, which will give you some idea of the plan on foot to instruct the youth through their teachers and parents.

This is in the nature of an emergency, nation-wide program, and will be pushed forward to completion through the end of this year and the next scholastic year.

Captain Hobson informs me that the Board of Directors of the International Narcotic Education Association, at their spring meeting in Los Angeles, May 12, 1925, besides approving the carrying to completion of the nation-wide teachers and parents program, adopted a resolution for a world conference on Narcotic Education to be held in the summer of 1926 in connection with the sesqui-centennial celebration in Philadelphia, to be preceded by a program of intensive study and research, attended by widespread educational publicity, and followed by the practical application of standard policies and programs in all lands. I am enclosing copy of the resolution.

Captain Hobson as president of the International Narcotic Education Association, has officially requested me to introduce a bill in Congress for an appropriation for a fitting participation in the conference by the Government of the United States as host to the Governments of other lands. This I have agreed to, as it will be in pursuance of the resolution adopted at the Geneva Conference committing the nations to a policy of narcotic education.

It is hardly necessary to point out to you that this problem is challenging all nations and has become serious and urgent. Take the situation in America for instance. In 1919 the special survey of the Treasury Department reported the number of addicts in the United States as exceeding 1,000,000, and increasing. In the February, 1925, issue of *Current History*, Fred A. Wallis, Commissioner of Corrections, New York City, says: "Of all the plagues visited upon our land, drug addiction is by far the most horrible and the most deadly. . . . The increase in narcotics has been accompanied by an increase in crime. . . . Heroin changes a misdemeanant into a desperado of the most vicious type. . . . Sixty per cent of the inmates in all penal and correctional institutions of New York City are users or sellers of drugs. . . . There must be in the greater city of New York close to 200,000 drug addicts of the underworld type. . . . There are many more of whom nothing is officially known." The health officer of Chicago, investigating causes of crime there, found drug addiction alarming among the youth of both sexes. Last year the Assistant United States Attorney General reported that more than 40 per cent of all prisoners being convicted in Federal Courts were addicts and that the number is increasing. Judge McAdoo of the New York City Courts estimates that of the thousands of addicts who have appeared before him, 98 per cent were below the age of 30 and 98 per cent were heroin addicts. The heroin addict is inherently a recruiting agent and soon recruits a gang. The members of this gang in turn soon start recruiting other gangs. I am anxious to learn your sentiments as a representative citizen who reflects and helps to create public opinion. It would be gratifying to hear from you, that you, and those with whom you have contact, approve the proposed conference, and, in principle, the proposed bill for the participation of our Government, and that in your columns you will co-operate to make the Conference a success of lasting benefit to humanity.

The object of this letter is to ascertain from editors the measure of public opinion this bill will receive.

Walter F. Lineberger.

Los Angeles, Cal.

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MR. GIBBS TO OUR PASTORS

WESTBROOK SEMINARY, Portland, Me., will open this fall as a girls' school instead of the co-educational institution it has been. The Rev. B. B. Gibbs appeals for the co-operation of our ministers as follows:

My dear Friend:

As a fellow minister may I ask you to read what is here written, and to help as best you can?

We want girl students at Westbrook Seminary. This is our oldest school established by the Universalist denomination, and the only girls' school that we possess.

Its environment is healthful, its educational standards the highest, and its morale the finest and best. Our teachers excel in their departments. Portland is a musical city. Advantages afforded by Mrs. Blanche Dingley-Mathews' piano work, Mrs. Katharine Ricker Keenan's voice instruction and Mr. David Fisher's violin teaching are many. Mr. Joseph Kahill is most interested in giving his best to his art students at the seminary. Much depends upon us ministers whether Westbrook succeeds in its new venture. We must arouse interest and secure students *now*.

The price of tuition and board is $700, lower than any other girls' school offering the courses and the advantages of Westbrook.

All Souls Church is located on the campus. The building itself is worshipful. Here Dr. Shinn did great pastoral work.

Miss Agnes M. Safford, principal, is in our fellowship. The congregation is a friendly one. Young girls are welcomed, social activities are numerous. Any daughter coming from a Universalist home will not be led away, but strengthened in her faith.

The appeal to you is to interest parents who will send daughters to some preparatory school. Why not announce the claims of Westbrook next Sunday morning? We can do more for our girls than others, and at less cost. We plead for them, through you.

Take up the matter personally with parents in your parish. This is one definite thing that will help our cause in future years, to have our youth kept and developed in our blessed Church.

Burte B. Gibbs.

706 *Stevens Avenue, Portland, Me.*

Home and Children

THE HABIT OF DOING GOOD

A little stream had lost its way
  Amid the grass and fern;
A stranger, passing, scooped a well,
  Where weary men might turn;
He walled it in and hung with care
  A ladle at the brink;
He thought not of the deed he did,
  But judged that all might drink.
He passed again, and lo! the well,
  By summer never dried,
Had cooled ten thousand parching tongues,
  And saved a life beside.

A nameless man, amid a crowd
  That thronged the daily mart
Let fall a word of hope and love,
  Unstudied, from the heart;
A whisper on the tumult thrown,
  A transitory breath—
It raised a brother from the dust,
  It saved a soul from death.
O germ! O fount! O word of love!
  O thought at random cast!
Ye were but little at the first,
  But mighty at the last.

Charles Mackay.

* * *

ADVENTURES OF THE PERIWIGS

"GOOD MORNING, Mr. Snail," said Captain Periwig one bright, sunny day as he and his little band came hopping merrily along on their mission of finding things. An empty snail shell lay directly in their path.

There was no answer, and the polite little fellows felt rebuffed.

"Why, he isn't at home," said the little periwig who was called Pert for short. "I never knew him to be away from home before." He stooped over and peeped into the shell.

"It isn't good manners to peep in at windows," said the captain sternly. Pert was always getting into trouble. The corporal, fearing the little fellow would get shut up in the guardhouse on such a lovely morning, hopped forward and saluted, saying:

"Perhaps, sir, the snail has lost his house and hasn't missed it yet."

"If he has lost it, he will miss it dreadfully," answered the captain. "What can he do at night and when it rains? Just think of it!"

"Let us hide it under the leaves and find him and tell him where it is," proposed the lieutenant.

"Find the snail at once," commanded the captain, after they had hidden the shell. And off they hopped as happy as could be. They thought they should soon overtake him, for the snail had never been known to break the speed limit; but, although they looked through the woods for some time, they could find no trace of him.

"Here comes Cousin Cricket. We will ask him if he has seen the snail," the captain said.

"I shouldn't do that," whispered the second lieutenant so loudly that the captain heard, "for the cricket is so black that I never claim kinship with him."

"The cricket is your cousin, if he is black," replied the captain. "You should never be ashamed of your relatives. Though you feel ashamed of them, it is very probable that they feel the same way about you."

"Good morning, Cousin Periwigs," called the cricket in a very cheerful voice. "Why are you looking so grave?"

"We are trying to catch up with the snail, but we haven't succeeded yet," they answered.

"What a rapid race you must have run!" laughed the cricket. "I have my whole band here. If you will hop upon our backs, we will give the snail a swift chase. What a pity you can not ride astride! Having two legs but only one foot makes it necessary for you to ride like ladies. Ha, ha!"

"Thank you, Cousin Cricket; we prefer to hop along upon our own foot," said the captain stiffly, thinking there was such a thing as being too cheerful.

"Well, bye-bye, then. If I see the snail, I will tell him to slow up a bit. Ha, ha!"

"He was making fun of us," said the second lieutenant.

"Oh, no. He was just being cheerful. Let's forget the crickets and think of something pleasant—the frog, for example; and I do believe I see him coming. Mr. Frog," he called, going to meet him, "have you seen the snail? We have been looking everywhere for him. Poor fellow! He has lost his house. Wasn't it lucky that we found it for him?"

The captain was much surprised when the frog burst out laughing.

"You really must excuse me, captain," said the frog when he could get his breath, "but it is funny you never saw an empty snail shell before. The snail moves out now and then—I am sure I don't know for what reason—maybe to clean house; anyway, he leaves his old house, and after a while he gets a new one. Funny you didn't know about that! I hope you don't go around with Mrs. Redbird's last year's nest—but never mind," he stopped suddenly as he saw their crestfallen faces. "It was foolish of the snail to cast off a perfectly good house, though it may leak, for all I know. Have you seen the redbird this morning?"

They said they had seen nothing of him.

"He was round here a little while ago, looking for you. One of his little ones had lost the sight of one eye. He can not see at all out of it."

"We will find it for him. Periwigs, find the little redbird's sight at once!" The captain hurried away toward the redbird's tree, his good humor quite restored.

The little redbird was sitting in a low bush with one eye tight closed. He looked forlorn and unhappy. His mother had gone away to get his luncheon.

"We have come to find your sight for you," called the captain. "When did you first miss it?"

"I don't miss it at all except when I want to see something on the side that I can't see on; and no matter which way I turn, the side that I can't see on is still there. My mother says I have lost my sight."

"Where were you when you first lost it?" asked the captain.

"It must have been in the night," answered the little bird, mournfully. "When I first awoke I could not see very well with my left eye. Then the sight grew fainter and fainter."

"Then it can't have gone very far. It must be lying down around here somewhere." He was thinking deeply. "Search the grass, periwigs."

For an hour they looked, but could not find the lost sight.

"Come with us, little bird, to the frog. He sometimes helps us to find things," they suggested at last.

The redbird did not want to go, for he was afraid he could not find his way with one eye closed.

"We must take him to the frog," said the captain at last. "It is absolutely necessary. Some one find something to carry him on."

"Will the empty snail shell do?" asked the second lieutenant in a grave, important voice.

"Never mention the empty snail shell again!" The captain frowned fiercely. The pert little periwig laughed, then tried to stop himself and gave a little snort. In trying to wriggle himself back behind the corporal he fell. They were all standing stiffly in a row, Pert being at one end and the captain at the other. When Pert fell against the corporal the whole army toppled over on their sides like a row of tenpins, but they soon scrambled to their feet and Pert was sent off to the guardhouse.

"Ha, ha!" laughed a black cricket. And then a whole band of their dark cousins hopped round them. "What have you found now?" they asked.

"We haven't found the redbird's sight," they answered mournfully. "Have you seen it anywhere round?"

"We have seen some sights this morning, but not the redbird's," laughed the crickets, who were always laughing.

"We thought of taking him to the frog. If we only had something to take him on," continued the captain.

"Get a piece of sycamore bark, and we will hitch ourselves to it in a jiffy. Then the little bird can sit on the bark and ride."

The crickets were always willing to help. Such a scramble and hip-hopping as they had then! The crickets bit off long grasses and hitched themselves to the bark. Then the little people, after much perspiration, induced the redbird to stand on the bark. In this way the perilous journey to the frog was begun.

The crickets started with a jerk and kept on with a leap. The bird fell forward and then backward, but by spreading his wings he managed to stay on. Presently they came to the bank of a tiny stream. There the bark upset and the redbird fell into the water. But the crickets kept on, not knowing that they had lost their passenger.

"Well, well!" said the frog, who was sitting on a root beside the little rill. "That was a funny sight."

"Sight, Mr. Frog?" asked the captain, as he sprang down beside the frog. With terrific hops the captain had managed to keep up with the crickets. "Is it the little redbird's sight?"

The redbird had fluttered out of the water and was looking round, both eyes open.

"Why, you did find my sight, captain," he said, joyfully. "I can see perfectly. I am very grateful to you."

"I am so glad you have it back," said the captain, beaming.

"The next time you find your eye closed try bathing it in cold water," the frog remarked, winking at his reflection.

The weary little periwigs sat down on the bank beside the frog to rest, but the tireless crickets kept on.—*Mary Booth Beverly, in Youth's Companion.*

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MOFFATT'S TRANSLATION

The more the text of the Bible is revised, by just so much does the inspiration of the King James version shine. I have been looking over a new translation by the Rev. Prof. James Moffatt and it may be that Professor Moffatt reproduces original meanings with greater exactitude than did earlier editors. But if so the literalists will get small comfort from his work, for though he may tread nicely through linquistic difficulties, his heels are murderous to eloquence.

His heaviest footprints fall upon the Twenty-third Psalm. This, I think, would hardly have continued to dwell in the heart and mind if it had always read:

"He guides me by true paths, as He Himself is true.
"My road may run through a glen of gloom,
"But I fear no harm, for thou art beside me:
"They club, thy staff—they give me courage."

Few I think will welcome this pale and lifeless "glen of gloom" as an appealing substitute for the more familiar "valley of the shadow of death." Nor am I disposed to give up "Thy rod and thy staff, they comfort me," for "Thy club, thy staff—they give me courage." Some of Professor Moffatt's changes seem quite pointless. I can see no essential difference in meaning between "Thou art beside me" and "Thou art with me" and surely the second phrase has far more music.

But it is in the revision of the Song of Songs that Professor Moffatt's version gets to its lowest depths. He leads it into a glen of gloom. Little is left of this great love poem after it has been reduced to lines such as "I am dark, but I am a beauty" and "The girls are all in love with you."

As an interesting example of the effect of the right word as contrasted with the devastation wrought by the wrong word, I offer two versions of the same stanza from the Song of Songs. The Bible has it:

"My beloved spake, and said unto me,
'Rise up, my love, my fair one, and come away,
For lo! the winter is past;
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle-dove is heard in our land.
The fig-tree ripeneth her green figs,
And the vines are in blossom;
They give forth their fragrance.
Arise, my love, my fair one, and come away.' "

And here is Professor Moffatt's way of saying it:

"And he calls to me, my darling,
'Come, dear, come, my beauty;
For winter is over,
The rains are by,
The country's a-flower,
'Tis the season for pruning,
The ringdove's note is heard;
The figs are ripening red,
The vines are all blossom and fragrance—
Come, dear, come away, my beauty!' "

Heywood Broun, in New York World.

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

The Life, Letters and Religion of St. Paul

By C. T. Wood. The T. and T. Clark Company (Macmillan).

The method of Mr. Wood savors somewhat of the method of text-books. His presentation of his subject-matter is simple, orderly and direct, making no pretenses to literary style. In his preface he begins by saying, "To write an adequate life of St. Paul would require a combination of Robert Louis Stevenson with William James, both working under the direction of a theological scholar who knew the facts and a Christian saint who could interpret them." Since he could not write an "adequate life," he has chosen to write a book that will help people understand the actions and the teachings of St. Paul, and this he has done very well.

Treating the subject chronologically, he begins by describing Paul's training, his conversion, and his early ministry. After his account of the first missionary journey he inserts a chapter on the epistle to the Galatians, which he believes was written immediately after Paul's return from Asia Minor. He discusses the critical problems connected with the epistle and then gives a paraphrase of its contents, with notes on more difficult points. This is the general method which he follows with the other epistles, taking up each more or less in relation to the circumstances of its writing. Thus after describing the second journey he discusses the letters to the Thessalonians, and after his chapter on the third journey come chapters on the two Corinthians epistles and the epistle to the Romans. The following chapter carries Paul to Rome, and in the next chapter Mr. Wood analyzes the prison epistles. There is a chapter on the pastoral epistles and the closing events of Paul's life, and in conclusion Mr. Wood presents a brief summary of St. Paul's religion.

That Mr. Wood is thorough may be easily seen. His account of Paul's life is based on Acts, supplemented with whatever information the epistles can give. In general he utilizes the material which archeology and research have given us without exaggerating its importance in the fashion of Ramsay. Discoursing on the epistles, he tries to give the content of Paul's thought accurately and without involving himself in theological debate. For the student who is interested in knowing the facts of Paul's life and the contents of his letters the book will prove helpful, though it will give him little that he could not dig out of the New Testament for himself if he were willing to make the effort.

The altogether remarkable thing about the book is the author's sincere and unshakable conventionality. Whatever the problem may be he always states it fairly, approaches it in a fair and open manner—and comes out on the right side. It is not merely that he maintains all the orthodox views, he maintains all the minor views which are not important enough to be orthodox but which are conventional. He believes that the author of Acts was St. Luke, a physician and the companion of Paul; he believes that Paul could not have been influenced by the mystery religions; he believes that Second Corinthians is all one epistle; he believes that both Acts and Galatians are right about the councils and that the two views can be reconciled; he believes that the sixteenth chapter of Romans is an integral part of the epistle; he believes that all the prison epistles were written from Rome. One could continue the list of his beliefs indefinitely. His sole doubt is with regard to the pastoral epistles, and even here he saves what he can by saying that the epistles, even if forgeries, must give an accurate account of Paul's actions or they would never have been accepted as genuine.

If one were to examine any of the well-known commentaries on Acts or the epistles, he would find that Mr. Clark has the support of some scholar or other on any given point, but he would also find that no commentator agrees with Mr. Clark throughout. Mr. Clark has the general outlook which one might expect in an intelligent layman who is familiar with the contents of the New Testament and who as a boy has been taught the traditional view of Paul's life. But Mr. Clark is not a layman; he knows the literature of his subject and refers to both radical and conservative scholars. He realizes that many problems exist, but for him there is never any difficulty in solving them. He possesses a *naivete* which enables him in all honesty to brush aside the conclusions of the more searching critics whenever they conflict with the view he holds. Because his view is unshakably that of a conventionally-minded Church of England school teacher, his scholarship, apparently worthy of consideration, profits the reader nothing. His book is a convenient aid to the understanding of the broad outlines of Paul's life—and nothing more.

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The Creative Spirit

By Rollo Walter Brown. Harper and Brothers. $2.50.

Sometimes a book which is undeniably superficial can be full of ideas, stimulating, and worth reading. "The Creative Spirit" is an attempt to diagnose American civilization and to prescribe for its malady, all in two hundred pages. It is critical, though hardly after the manner of the authors of "Civilization in the United States," and it is suggestive. It says convincingly what many people are thinking.

According to Rollo Walter Brown, what America is suffering from is the lack of the creative spirit. "A creator," he writes in an attempt at definition, "takes life apart—his own mental life included—and puts it together again in new arrangements. More accurately, he dissociates some part of life and then reassociates some of the fragments with others in his possession, so that the result is something new and unified and important." What he is driving at is suggested in the quotation from Tolstoy with which he begins his chapter, "In the name of God, stop a moment, cease your work, look around you."

Brown believes that every one has the creative instinct, and he believes that the reason there is so much unrest in America at the present time is that men find no outlet for their desire to create. He finds the churches more concerned with perpetuating their own existence than in ministering to the age. He finds the schools organized like machines, crushing individuality. He sees industry robbing men of any opportunity to express themselves in their work. He sees art segregated in the museums instead of being an essential part of the life of the people. For remedy he makes some general suggestions and some concrete ones. He believes that the churches should give men a chance to express themselves, should demand social justice, and should foster beauty. He believes that the schools should limit their numbers, building more schools rather than crowding those we have, in order to eliminate routine exercises and to teach men to think. He believes that science should be applied to industry until the more monotonous jobs can be reduced to four hours a day, the remainder of the day to be spent in individualized work such as was done by the craftsmen of the Middle Ages. He believes that art should be cultivated in such a way that it will touch all the people, and he comments with some enthusiasm on the rise of a native drama and a native architecture.

Brown doesn't know everything, but he has common sense. He defines the creative spirit broadly. He analyzes American life sympathetically albeit unflinchingly. He prescribes reasonable courses of action, sound in the main. On the whole the book comes surprisingly near to catching the dominant trend of contemporary American life. There might be made an extensive, impartial

(*Continued on page* 30)

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

Note-Books for the Institutes.
All attendants should have them as a matter of course. They should be purchased at home, good ones, suitable for preservation, with lots more space than seems necessary. Plan to do real work and to make the institutes permanently profitable to you and to your schools.

I LIKE ILLINOIS

There is a growing sense of unity among our church schools in Illinois. There is more mutual helpfulness. Such is the judgment of the officers of our State Association, and I believe it to be well founded. At any rate there are evidences of a spirit that is transforming good schools into better schools.

My Illinois field trip was taken during the hottest of those hot June days. Old Sol was as relentless in the West as in the East. The weather was the most uncomfortable that I ever experienced, north or south. Yet the people came to the meetings. And they sat patiently through rather long conferences, remaining eager and responsive to the end. So I think that conditions in Illinois are distinctly encouraging.

St. Paul's in Chicago, with first-class minister, superintendent, other officers, and teachers, does business in a business way. There is a monthly meeting for the leaders, with a good supper and a thorough discussion of school problems.

Urbana has a beautiful church, with good equipment, and is making progress with Rev. Ray D. Cranmer as minister. A fair proportion of students from the great university attend our services and participate in our work. Mrs. Somers, formerly superintendent and an efficient leader, will resume her position, making it possible for the present superintendent to concentrate his efforts upon his fine class of high school girls.

Sharpsburg is a rural community, with people of culture and devotion, who are unusually faithful in carrying out suggestions from headquarters.

At Hoopeston I attended Sunday school, preached and conducted a conference. The possibilities at Hoopeston are hardly exceeded in our denomination. There is a superintendent and a superintendent coadjutor, both constantly in evidence throughout the school session, a very successful partnership.

Joliet has two ministers now, for our Helen Line, the parish assistant, has been ordained. Dr. Macpherson is alert for religious education and his school is among our best. A summer camp is to be conducted this year especially for church school members, and a Daily Vacation Bible School will be one of its features.

Marseilles has doubled its membership since Mr. Linton returned for his second pastorate. The superintendent, a prominent physician, is fine, and so is the corps of helpers.

Stockton shows a radical gain since my last visit. Denominational and interdenominational standards are emphasized, much to the advantage of the Sunday school. Our group of particularly friendly workers are eager to learn and apply the best methods, and they are adding members and teaching them with efficiency.

At every point I found interest in the institute at Lombard College; so I am confident that the Illinois gathering will be large and profitable. I found much enthusiasm also in regard to the intensive work that the General Association is to undertake in certain fields. Every one wants Miss Slaughter and Miss Earle; and it is difficult to tell our aspiring friends that after all we can serve only a few parishes each year. Miss Slaughter is to be in Peoria for the month of September and at St. Paul's, Chicago, for the first week in October.

The Wanderer.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

A MISSIONARY VESPER SERVICE

On Sunday afternoon, May 3, the Clara Barton Guild and the Young People's Christian Union of the Church of the Redeemer, Minneapolis, were hosts at a Missionary Tea for Miss M. Agnes Hathaway, in the lecture room of the church. An invitation had been extended all young people in the Twin City Universalist churches, and more than seventy-five attended. Mrs. Frank C. Todd, who had visited Blackmer Home two years ago, introduced Miss Hathaway, who told of her work with the girls and women in Japan. Miss Hathaway's modesty would not permit her to tell just what her own personal influence had been upon the lives of these girls—but as she told of first one and then another, we could glimpse what her sweet Christian spirit had meant to Matsu Koyama and the dozens of other girls who loved to call her "Teacher."

Miss Hathaway was much interested in the work the Guilds are doing, and commended their reports at the State Rally on Monday at Tuttle Church. Although there are only three Guilds in the entire state, with a membership of not more than seventy-five, the work they have accomplished is out of all proportion to their numerical strength. Perhaps you would be interested in a cross-section of the membership of one of the Guilds. In this group of thirty-six or thirty-seven there are eight business women, five teachers, six social service workers, two librarians, one registered nurse, eleven young married women—all of whom were teachers or business women before their marriage, and who still keep an interest in various social service and philanthropic enterprises—one student, and two girls who are indispensable "at home" girls. In looking over the financial report of this Guild for the year 1923, we find that they gave $73.10 to missionary and denominational interests; in 1924, with practically the same membership, they gave $228.80. In addition their Nurses' Loan Fund, which amounted to $50 in 1922, was doubled in 1923, and in 1924 was again doubled, so that $200 was at the disposal of worthy nurses, to be repaid at their convenience without interest. During 1925 they hope not only to add to the Loan Fund, but to increase their missionary contributions. When the appeal was made by the state officers this year for the adoption of the $5 per member quota, in order to meet all state and national assessments, the Guild of the Church of the Redeemer voluntarily adopted and *paid* this quota, sending a check for the entire amount to the treasurer, *plus almost* $50 *additional!* They have set the pace for all other Guilds and Associations in the state—and perhaps in the country!

Although interested in the national and state work of the Association, our Guilds are interested also in local social service work, with Unity House as a center of attention. Over 500 books were supplied the library there, with subscriptions for many magazines; the day nursery mothers and children were their special charges at Christmas; two members give regular hours in the library, several others in the sewing classes; two give music lessons certain days of each week; another uses her car to take patients to and from the hospitals and clinics; two others help in the office of the Council of Social Agencies.

Of course the girls do the usual things, such as serving suppers, holding candy sales, making scrap books for hospitals, and doing the countless other things that only groups of interested girls can find to do for their church. But the things enumerated above are some of the extraordinary things they have done, which assure their state officers they will not fail when the work of the Association is passed on to them!

Ethel M. Hughes.

Our Young People and Others

Conducted by Granville Hicks

STATE CONVENTIONS

The state conventions which are held in the spring sometimes indicate how Union affairs are going. Two state conventions have been held so far, and both of them have been highly successful. The Connecticut Union met in April at Meriden. Rev. G. H. Leining and Rev. Charles Kramer spoke on "The Challenge of the Ministry," and Carl Hempel of Lynn gave an inspirational address. Ronald Brown was elected president. The efficiency banner was awarded to Norwich for the second successive year. Bridgeport invited the convention for next year. The reports indicated that the year had been highly successful, and the convention was filled with enthusiasm.

The Maine convention, held May 15, 16, and 17, was also encouraging. Reports showed a pleasing balance in the treasury and a good record of work done. George Upson Scudder was elected president, to succeed Glenn McIntyre. The sum of $420 was raised in pledges. Dr. J. W. Vallentyne preached a sermon to the young people, and a short consecration service was held. The attendance was good, and the interest was at a high pitch throughout the convention.

Both of these conventions indicate that the Unions are in good conditions and that the Unioners are alive and interested. Spring conventions stimulate interest in the general convention, and they give delegates to the convention an idea of the situation in the various states. If Maine and Connecticut are representative of the state of the Union as a whole we may expect good things at Detroit.

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THE FUTURE OF ONWARD

The present editor of *Onward* has resigned, and Miss Alsace Crosbie has been appointed to take his place. Her appointment has been made temporary, since it is felt that the executive board to be elected at Detroit should have the right to make the final appointment. Miss Crosbie has been a member of the editorial board for the past two years, and for the last year she has been associate editor, caring for a great deal of the work. She is a student at Tufts College.

During the past four or five years *Onward* has assumed certain definite characteristics. It has reached out more into broader fields, carrying articles about many problems which touch its readers as young people rather than as members of the Union. It has been fortunate in securing articles by men of importance, who have been willing to write for *Onward* because it gave them an opportunity to reach a group of intelligent young people. In particular it has published many articles on the question of war and peace, but there have been articles on a wide variety of subjects.

This broader field *Onward* has sought to serve without diminishing its services to the Union as an organization. The editors have regarded it as a trade journal, even though they have sought to make it more than a trade journal. The information which Unioners need has been found in *Onward* in addition to the many articles of a different nature. It is essential that *Onward* should serve as a bulletin for the Union, but it is possible for it to do the larger work as well.

Another characteristic of *Onward* in the past few years has been its editorial policy. During many years of its history *Onward* was edited by members of the executive board. Under the editor now resigning it has been independent of the executive board, and though this has sometimes lessened its efficiency as an official bulletin it has made possible a greater vigor of editorial policy. There is always a value in having represented a point of view which, though it may not be impartial, is at least different. It means that the Unioners are given more than one point of view, and it also means that when a policy is supported its endorsement is not merely perfunctory.

The editorial board has also been a development of the last few years, and on the whole it has proved remarkably successful. Although the contributing editors can not take an active share in preparing the paper for publication, their advice is invaluable, and when they are geographically representative they guarantee a balance which the paper might otherwise lack. When there are four or five Unioners who are interested in *Onward* to the extent of writing a monthly board letter as well as occasional editorials, there is every chance that *Onward* can be made valuable and interesting to a majority of the Unioners.

Whether the editors of the future will see fit to maintain the policies of the past few years remains to be seen. Assuredly it is to be hoped that they will improve on them. To the resigning editor *Onward* has sometimes seemed rather satisfactory, at other times most unsatisfactory. In his mind there is no doubt that the editors to come can and will make *Onward* better, stronger, more interesting, and more useful to the Union. In particular he hopes that they will experiment freely, making many changes. A stereotyped form is the last thing to be desired.

The Remarkable Thing

Looking back on the Union year that is now at its close, the outstanding phenomenon is the success the Union has had despite great difficulties. Though there has been no organized field work, there have been many new Unions. Though the departments were for the most part late in getting under way, almost all of them are presenting reports of good work well done. Though the members of the executive board have been extraordinarily pressed for time, they have achieved wonders with the Union. Though nothing startling has been undertaken, the routine work of the Union has been done well.

The success achieved this year, in the face of difficulties that amaze one, testifies to the vitality of the Y. P. C. U. Under the capable leadership which President Reamon and the members of the board have given it, it has thrived on obstacles. Its achievements have been the result of the efforts of literally hundreds of devoted Unioners. An organization like that can do things!

For the Quiet Hour

Nothing is sweeter than love, nothing stronger, nothing higher, nothing broader, nothing better either in heaven or earth, because love is born of God, and, rising above all created things, can find its rest in Him alone.

Thomas a Kempis.

Money alone can not buy wealth, happiness, friendship, or a quiet mind. To many a rich man his money is as useless as was his gold to Robinson Crusoe in his solitary life on the island. But money honestly earned and well bestowed can work miracles. By the magic of commercial methods it can be transformed into every form of service. It can flow along an electric wire, or fly through the air without a wire, and reappear in the most distant part of the globe—as a missionary in Borneo, food for the starving millions in Armenia and Belgium, or needed help to a Russian patriot returning from exile in Siberia. Without money we return to barbarism, with it we sustain all the institutions which assist and maintain the mental, moral, religious, and civil institutions which make for civilization and progress.

Christian Register.

In matters which reach into eternity now is always the nick of time; one man now is worth a hundred and fifty ten years hence. One dollar now is worth a thousand then.

Lyman Beecher.

People live, not because they care for themselves, but through and by the love that other people bear them.

Tolstoi.

Among Our Churches

Maine Letter

Motoring in Maine—There is a good deacon in Tuttle Church, Minneapolis, who used to have a horse so well trained that if given his head he would go direct to the church and stop. That was the place to which he had been driven most often, and he got the habit, because his master, who was born in Vermont, had it before him. Now the deacon drives a car, and while it is too much to say that it would drive itself to church, it is being well brought up, and comes as regularly as the old horse did. The Maine Universalist Convention is making an effort to train the Universalist automobiles of the Pine Tree State to this same good habit, and so has planned a series of Visitation Days in the churches that are to be open during the summer. Motorists from the cities, where the churches are taking a vacation, are invited to come, bringing picnic lunches with them. The church visited will provide coffee, or something of that sort, and after the service—or before it in the case of those with afternoon services—the visitors and their hosts will eat together at some convenient place, usually out of doors, and in addition to the hour of worship there will be an hour of fellowship. Universalists from out of the state, who will be motoring in Maine this summer, are invited to join in these Visitation Days, have their cars trained to go to church on Sunday, and enjoy the fellowship of the occasion. The list of places for the first few Sundays of the summer is given here. Others will be published from week to week. * * **Visitation Day Plans.**—June 28—Canton, 10.30 a. m. Speaker, Rev. J. Elmer Frazee. Church is on the State Road south of the railroad. Sidney, 11 a. m. Speaker, Rev. H. G. Mann. Church in Center Sidney village. Scarboro, 2.30 p. m. Speaker, Rev. Harry E. Townsend. Church about two miles west of North Scarboro, on the road to Gorham. Picnic lunch at one o'clock. July 5—Bethel, 10.45 a. m. Speaker, Rev. M. S. Hill. Church on the street leading from the center of the village toward Rumford. Kingfield, 11 a. m. Speaker, Rev. Tracy Pullman. Church on the crest of a hill just above the center of the village. Greene, 2 p. m. Church on the State Road in the western part of the village. Picnic lunch at one o'clock. July 12—North Anson, 10.45 a. m. Speaker, Rev. C. W. Rogers. Services are held in the Congregational building just west of the center of the village. Hope, 11 a. m. Speaker, Dr. C. Guy Robbins. Church at Hope Corner. Livermore, 11 a. m. All day meeting. Morning speaker, Rev. George W. Sias. Church on State Road opposite Post Office. All hours given in the above schedule are *Standard Time.* * * **New Ministers.**—In the village of Mattawamkeag there have been two small churches, neither able to have a resident minister. These have now been federated, and Rev. Wenonah Stevens Abbott, formerly of our church in Berlin, N. H., began her pastorate on May 24. A Sunday school has been organized. The pastor will be formally installed on Wednesday evening, July 8, the Methodist District Superintendent and the Universalist State Superintendent conducting the service. At Caribou, after being without a minister for over a year, a call has been extended to Rev. Edwin Cunningham, of Indianapolis, Ind., and has been accepted. Mr. Cunningham will begin work September first. On May 25 Rev. Montford S. Hill was formally installed as pastor at Auburn, Dr. Ashley A. Smith, president of the State Convention, whose boyhood home was in Auburn, giving the sermon. * * **Re-opened Churches.**—The churches at Freeport and Skowhegan have recently been opened for afternoon services. At the former place, the young people returning from their State Convention in Portland on May 17 stopped over for the first of these services, the State Superintendent giving the sermon. Since then services have been held each Sunday, Dr. James F. Albion of Brunswick and Rev. George W. Scudder of Bath conducting the services. At Skowhegan the Superintendent preached the last two Sundays in May, since which time Rev. Frank L. Cann of Pittsfield has taken charge. * * **Experiments.**—In Portland Congress Square Church is experimenting with early morning services during the summer. Beginning on June 21, the services will be held at 9.30 a. m., Daylight time. Plans are being made for maintaining services throughout the summer. Dr. Vallentyne will have a vacation, but the pulpit will be supplied by visiting ministers. Other churches that are holding their services early Sunday mornings are Sangerville, North Jay and Norway. The Lewiston church during June is experimenting with out-of-door services, plans having been made for the transportation of the people to various points where services are held. Mere Point and Camp Lakeside, near Canton, have been visited. On June 21 the service was held at Ferry Beach, and the following Sunday will be at Orr's Island. * * **Local Church Improvements.**—Bethel, under the pastorate of Rev. Charles Easternhouse, has raised over $1,100 in addition to its regular budget for the repairing of the church. A new roof is being put on, and a colonial portico will be added. Progress on the building of the Dorothy Memorial at Bangor is being made, and the building will be ready for occupancy in the fall. When finished it will be one of the most complete Sunday school buildings in the denomination. The church at Round Pond is being redecorated, and it is hoped to have the work completed in time for opening on July 5. Dr. L. W. Coons will spend August here as resident pastor, as last year. The church at Oakland has had a new roof put on, the work being done voluntarily by some of the men of the parish. In Turner Center the church will be painted, so that the outside will be as attractive as the interior which was redecorated a year ago. Pittsfield will continue making improvements this year, spending several thousand dollars on the interior of the building. Old Town has raised a considerable sum of money for improvements, so as to provide social rooms and Sunday school facilities, but the work has not been started, as a proposition has been made to lease for a long term of years the Congregational church building, which has been lying idle for many years. In location and equipment it is much better than ours would be with the contemplated improvements. The decision is being held in abeyance pending an investigation of the deed under which the Congregational society holds its property. * * **The Last is the Best.**—The best thing that has happened recently in any of our Maine churches is the gift to Stockton Springs. Over a year ago the parish started raising funds for putting the church building in first class condition, which included repairing the foundations, rebuilding the organ, redecorating and recarpeting. Over $3,000 has been expended. Just after this, and on May 31 when the service in celebration of the reopening was held, announcement was made of the gift of $10,000 for the erection this summer of a parish-community house on the lot next to the church. This will provide social rooms, a dining room and kitchen, and a library-reading room, which will be open most of the time, and will be a real contribution to the community life. The Sunday school, which is now being organized, will have facilities for its work, and it is hoped to have a resident pastor before long. * * **The Young People.**—As an experiment the State Y. P. C. U. held its Convention separate from the State Convention of the Church, meeting in Congress Square Church, Portland, May 15-17. Heretofore the young people have had either the first or last end of the Convention program, at a time when very few could get away from school, so that their Conventions have been small, and often have had almost none of the real young people present. This time

over a hundred and fifty came together, and the wisdom of the experiment was amply demonstrated. The key-note address was given by Prof. Clarence R. Skinner, of Tufts College. Business and conferences occupied Saturday, and in the evening a dance was given in the gymnasium of Westbrook Seminary. On Sunday, the young people attended services at Congress Square and listened to the occasional sermon by Dr. Vallentyne and the Sunday school lesson taught by Mrs. Vallentyne.

Stanley Manning.

Church News and Interests

PERSONALS

The sons of two of our Universalist ministers were graduated from Harvard on June 16, members of the class of 1925. They are Otis S. Rice, son of Dr. C. E. Rice of Washington, and Quentin L. Coons, son of Dr. Leroy W. Coons of Massachusetts.

Rev. John R. Price, pastor of the First Universalist Church of Cincinnati, Ohio, has been giving a series of addresses at the Lyceum Theater and the Women's Club House of that city on "The Fundamentals of a Modernist."

Dr. and Mrs. Clarence E. Rice of Washington sailed for Europe June 20 on the S. S. America of the United States Lines. They are accompanied by their son, Otis Rice, who has just graduated from Harvard University.

Miss Helen Henry, daughter of Dr. and Mrs. Carl F. Henry of Pasadena, was graduated this year from Occidental College, Pasadena. Miss Henry took the part of Clytemnestra in the Greek play "Iphigenia in Aulis" at her Commencement.

Mrs. A. N. Foster of Norwich, Conn., will sail from New York for Southampton July 11, on the Orbita of the Royal Mail Line. Under the auspices of the "Midlands Association of Sunday Schools of England" she will give ten addresses at selected places, magnifying the "Story Telling" features of American Sunday school work. She will return early in September.

Dr. Willard C. Selleck of Riverside, California, has recovered fully from his illness at the time of the California State Convention. Mrs. Selleck, who has been in failing health, was taken June 7 to a private sanatorium in Los Angeles.

Mr. Harry E. Davis of Woonsocket was in Washington, D. C., recently in attendance upon the session of the United States Chamber of Commerce. He made a study of the situation of the Washington church and returned to Woonsocket and made an earnest address for the Five Year Program. He has taken the chairmanship of the National Laymen's Committee for Rhode Island.

Rev. Frank S. Rice of Amesbury suffered a fracture of the pelvic bone in the accident mentioned in the *Leader* last week. Mrs. Rice escaped with severe bruises. The condition of both patients is favorable to recovery. A motor truck struck squarely the automobile in which they were driving. The State Superintendent, Dr. Coons, is arranging supplies for the Amesbury church.

Miss Eleanor Bonner of our Washington church, who was graduated from Swarthmore College at its recent Commencement, has taken a position in the large private school at Chevy Chase, D. C., run by Stanwood Cobb, a leader in the progressive education movement.

Rev. Harry L. Canfield, responsible for starting the "Open Forum" at Greensboro, N. C., a year ago, reports unusual success for the movement. Das of India, Wm. Allen White of Kansas, Archibald Henderson and Dr. Joseph Fort Newton have been among the speakers.

On three recent Sundays Rev. Stanley Manning dedicated thirty-one children, two at Kingfield, nine at Caribou, and twenty at Stockton Springs, Maine.

The Attorney General, Hon. John G. Sargent, contributes an interesting article, to the *National Republic*, published at Washington, D. C., on "The Department of Justice at Work."

Rev. Richard H. McLaughlin has had printed and circulated in the parish at Hartford a beautiful poem by Miss Minnie S. Davis, entitled "Good Night and Good Morning." Miss Davis, who has passed her ninetieth birthday, is the oldest member of the Hartford church, but is still mentally active.

OUR HEADQUARTERS STAFF

Miss Myrtle Belyea is attending the Southern Institute at Camp Hill.

Dr. George E. Huntley supplied the pulpit of the Universalist church in Provincetown two consecutive Sundays, June 21 and 28.

District of Columbia

Washington.—Rev. Clarence E. Rice, D. D., pastor. In the absence of Dr. Rice, Rev. John T. Axton, D. D., chief of chaplains of the United States Army, preached on June 21, and Rev. Max C. Putney, minister of the Chevy Chase Presbyterian church, on June 28. Dr. and Mrs. Rice, who have sailed for Europe, were the recipients of a farewell demonstration when they received beautiful gifts showing the affection in which they are held by the parish.

Illinois

Joliet.—Rev. W. H. Macpherson, pastor. On Children's Sunday, following the primary graduation exercises, we presented the pageant, furnished by the Publishing House, "God is Love." Two children were christened. At 4.30 the same afternoon Miss Helen E. Line, who has been Dr. Macpherson's assistant for the past year, was ordained into our ministry. Mr. Converse, our organist, rendered the prelude and postlude. Mr. Lambert Case read the Scripture. "My Task," by Ashford, was sung by Mrs. Reynolds. Dr. Brigham spoke on "The Minister and the People," Dr. Macpherson on "The Minister and His Training," and Mr. Case on "The Minister Himself." The ordination prayer and ceremony were by Dr. Fisher, representing the State Fellowship Committee. Our church Bible and Play School opened at our camp on the Lily Cache Wednesday morning, June 17—boys June 17-30; girls, July 1-14. Mr. Lambert Case will have charge of the boys, Miss Line and Miss Funk, our primary superintendent, of the girls.

Maine

Bangor.—Rev. Ashley A. Smith, D. D., pastor. Our church co-operated in the observance of Music Week, beginning, Sunday, May 3. The subject of Dr. Smith's address was "The Religious Message of Mendelssohn," and the entire musical program consisted of selections from this composer. A large congregation attended the morning services on May 10, which were in observance of Mothers' Day and Better Homes Week. The entire services were broadcast each Sunday. Sunday, May 31, our church participated in the reopening and dedication services of the newly renovated Universalist church at Stockton Springs. Seven delegates were sent by our Young People's Union to the Y. P. C. U. Convention in Portland, where Miss Ruth Jordan of this church was elected state vice-president. The interchurch basketball championship cup was awarded to our church school team, which is composed largely of young men from the Adams class. This contest was participated in by all of the Bangor and Brewer Protestant churches. At the request of the team, the cup will be placed in the Dorothy Memorial Building for the present year. Our Mission Circle reports encouraging progress. The net proceeds from the rummage sale, recently held by the Circle, were $70.

Rockland.—Rev. C. A. Knickerbocker, pastor. At the annual meeting and parish supper, Monday evening, June 8, reports from all organizations showed the parish in excellent condition and a surplus in the treasury. It was voted to close the church for the first Sunday in July until the first Sunday in September. On Odd Fellows Sunday we had as guests that organization and the Rebekahs. Memorial Sunday we entertained the G. A. R. and all other patriotic bodies. The congregation was large on both occasions. On June 10 the Chapin Class

entertained with a musical at the home of Mrs. David Talbot. The program consisted of music interspersed with readings by Mrs. Wentworth and Mr. Knickerbocker. About two hundred were present. A Clara Barton Guild has been formed with ten members under the leadership of Miss Angela Fossett and is already doing Red Cross work. On Children's Sunday, the morning was given over to the Sunday school which presented a fine program directed by Miss Fossett. Fourteen children were christened.

Maryland

Baltimore.—Rev. Hal T. Kearns, pastor. Children's Day was a fine occasion with us—large congregation, beautiful flowers, splendid program by the Sunday school. We have had a progressive year in all departments. Mr. Kearns leaves on July 6 to attend summer school at Union Theological Seminary, New York City.

Massachusetts

Chelsea.—Rev. B. F. McIntire, pastor. Children's Sunday, June 14, brought out a fine audience. This service is yearly one of our "events," since Children's Sunday was first observed by Dr. Leonard in the old Chelsea Universalist church. The Altar Society beautifully decorated the church with potted plants and wild daisies. Twenty of the primary class occupied chairs on the platform and had recitations and songs during the service. The pastor talked to the children and christened six infants. An impressive addition to our service this year was the presence of the full chorus choir in their new vestments. After church each child went home carrying a potted geranium.

New Hampshire

Marlboro.—Rev. Owen R. Washburn, pastor. Children's Sunday was observed in the morning with a program of songs and recitations by the children and a brief address by the minister. Five children were christened. The evening service of the church was held in the town hall, although arrangements had been made for the first baccalaureate sermon to the high school given in the church. By direction of the parish priest the Catholic school pupils objected to coming to the Universalist church. Rev. William Weston of the Methodist church shared the service and Mr. Washburn preached the sermon. Mr. Washburn has recently preached in exchange with Congregational ministers in the neighboring towns of Gilsum, Surry and Troy. Rev. George F. Fortier, with his wife and daughter, spent a night in Marlboro after the meeting of the Cheshire Association at Hinsdale.

Concord.—Rev. H. F. Shook, pastor. Children's Day was observed in June 14. Eleven children were christened at the close of the morning service, and an interesting program was given by the little folk at the church school hour. Our church is joining with other Concord churches in union Sunday evening services and at a recent meeting Dr. Lowe was the preacher. We are planning to put in some very attractive memorial windows during the summer vacation. Our minister and family are now at home in the Bourlet Parsonage, and all feel quite proud of the new home.

Rhode Island

Harrisville.—Rev. Arthur M. Soule, pastor. At the annual meeting of the Burrillville Council of Churches, Mr. Soule, who has been the vice-president of the Council since its organization several months ago, was elected president. A series of open air services is being held during the summer. The first one was held Sunday afternoon, June 14, at Oakland, when music was furnished by the Oakland Band. Mr. Soule was the speaker, his subject being "Under Two Flags." The next service will be at Harrisville June 28. The farce "Her Gloves," which was given so successfully a few weeks ago by the Onward and Upward class of our Sunday school, was presented Saturday evening, June 13, for the benefit of the patients at the State Sanatorium at Wallum Lake. Children's Day was observed June 14 by the Sunday school with a fine program of recitations and musical numbers.

* *

BOOK REVIEWS

(Continued from page 25)

survey, published in several volumes, each written by experts, the entire survey planned from the point of view Brown suggests, a study of the repression of the creative spirit. Brown has only made a beginning, but he seems to be astonishingly right.

* *

MURRAY GROVE IS TO HAVE DR. CAIRNS

Dr. Alexander Cairns is to lecture at Murray Grove on Tuesday, Aug. 4, and on Wednesday, Aug. 19. He is one of the best. His first address is to be on Victor Hugo's "Bishop of D." The writer was one of four fortunate persons to hear that lecture by the light of a single candle in a car that was snow-bound for fifty-two hours. The intellectual and spiritual feast was more than ample compensation for all the discomforts of the storm.

* *

EXHIBIT OF ORIGINAL MANUSCRIPTS

From June 6 to Aug. 31 there will be on exhibition in the Cole Reading Room of Herring Library at St. Lawrence University some hundreds of manuscripts, drawings and printed books. Most of the exhibits are lent by Owen D. Young, ('94), but others are the property of Herbert F. Gunnison ('80), N. L. Robinson ('77) and Mrs. A. B. Hepburn ('86). The collection includes manuscripts of Frank Stockton, James Fenimore Cooper, Walt Whitman, Ralph Waldo Emerson, letters of several presidents of the United States, many first editions of English classics and some original drawings of William Makepeace Thackeray.

* *

CHURCH MEMBERS REPORTED IN 1925

Previously reported	1,672
Salem, Mass.	2
Somerville, Mass.	9
Kinston, N. C.	7
Wakefield, Mass.	4
Peabody, Kansas	2
Total	1,696

* *

CHRISTENINGS

Previously reported, 184. Kingfield, Maine, 2. Caribou, Maine, 9. Stockton Springs, Maine, 20. Malden, Mass., 11. Portsmouth, N. H., 7. Salem, Mass., 10. Somerville, Mass, First., 4. North Orange, Mass., 5. Concord, N. H., 11. Monson, Mass., 8. Marlboro, N. H., 5. Oneonta, N. Y., 4. Baltimore, Md., 1. Wakefield, Mass., 5. Rockland, Maine, 14. Joliet, Ill., 2. Boston, Mass., Grove Hall, 6. Weymouth, Mass., 4. Franklin, Mass., 15. Chelsea, Mass., 6. Waltham, Mass., 8. Springfield, Vt., 2. Kent, Ohio, 8. Total, 351.

Notices

SUNDAY SCHOOL INSTITUTES FOR 1925

Camp Hill, Ala., June 19-28.
Barre Vt., June 24-29.
Galesburg, Ill., July 19-28.
Ferry Beach, Me., Aug. 8-15.
Murray Grove, N, J., Aug. 30-Sept. 5.
Syracuse, N. Y., Oct. 16-20.

General Sunday School Association.
176 *Newbury St., Boston.*

* *

MASSACHUSETTS FELLOWSHIP COMMITTEE

Transferred to Maine, Charles E. Butterworth.
Received by transfer from Rhode Island, Samuel Gilbert Ayres, and Rubens Rea Hadley.

Harry E. Adams, Secretary.

* *

IOWA FELLOWSHIP COMMITTEE

Rev. W. O. Bodell has been granted fellowship by the Iowa Universalist Convention on transfer from Indiana.

O. G. Colegrove, Secretary.

Obituary

Mrs. Peter A. Auer

Mrs. Peter A. Auer, formerly of Ohio, for many years a member of the Washington, D. C., parish, who in recent years has resided at Governor's Island, New York, is dead after a long illness. Her body was taken to Washington and interred by the side of her husband. Dr. Clarence E. Rice conducted the funeral services. She is survived by her son, Major Harry A. Auer, judge advocate of the army, Governor's Island, New York.

Mrs. Auer was one of the most active members in the Washington church, served as president of the Ladies' Aid Society and an official of the Mission Circle and in other parish positions. She is greatly mourned by the Washington people.

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Rev Charles W Gentle Jan 26
The Unit Editor the Ministry

Crackling

It does not pay to be facetious or dangerously ironic with juries. A lawyer prosecuting an obviously guilty man, a burglar who had been caught red-handed on the roof of a house, wound up his speech to the jury as follows: "If you consider, gentlemen, that the accused was on the roof for the purpose of enjoying the midnight breeze and by pure accident happened to have about him the necessary tools of a housebreaker, with no dishonest intention of employing them, you will, of course, acquit him." And the jury did.—*Watchman-Examiner.*

* *

When Mrs. A. T. Miller regained consciousness after lying for three hours pinned beneath her automobile here Saturday, she awakened to learn that in addition to physical injuries, she had suffered the loss of her pocketbook, containing $50 and a spotlight, spare tire and kit of tools.—*From the Hastings (Neb.) Tribune.*

* *

"'Coming in, Tommy?"

"'No, my mother won't let me."

"'Come on in! She'll never find out."

"'Yes, she will—it's my bath-night to-night."—*Passing Show (London).*

* *

At the Theater.—Cook (in farce, to mistress): "I wish to give notice."

Lady in Stall (excitedly): "I shall be pleased to engage you at a pound a week and every evening out."—*London Opinion.*

* *

The pedestrian is given right of way at all crosswalks except those controlled by traffic police, and vehicles are given right of way over pedestrians between intersections.—*Washington Post.*

* *

Just when the world was hoping to abolish war by abolishing the cause of war, along comes Admiral Fiske and says women are the cause of war. So now all bets are off.—*Detroit News.*

* *

"I'll never get over what I saw last night."

"What's that?"

"The moon."—*Purple Cow.*

* *

"She'd look better without so much powder and rouge on."

"Yes. She isn't so bad as she's painted."—*Philadelphia Bulletin.*

* *

Guest: "Seem to know your face—met you here before, I fancy."

Host: "Very likely—it's my house!"—*Passing Show (London).*

* *

"Two young men, walking from coast to coast, got off the train here Friday morning."—*Glen Elder (Kan.) Sentinel.*

* *

It's foolish to think Bryan descended from a dumb animal.—*Columbia Record.*

The Five Year Program

National Laymen's Committee

We had one splendid and notable addition to our Honor List this week in the Oak Park, Illinois church. This brings our pledges for the period of one year up to a total of $67,094, or over $335,000 for the five years.

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Oldtown, Maine
Gardiner, Maine
Charlestown, Mass.
Smithton, Penn.
Derby Line, Vt.
Plymouth, Mass.
Canton, N. Y.
Roann, Ind.
Philadelphia, Messiah, Penn.
Worcester, First, Mass.
Detroit, Mich.
Mountville, S. C.
Jersey, Ohio
Stoughton, Wis.
Oakfield, Maine
Hiram, Maine
Joliet, Ill.
Allatoona, Ga.
Oakland, Maine
Braintree, Mass.
Attleboro, Mass.
Lawrence, Mass.
Little Falls, N. Y.
Arlington, Mass.
Cambridge, First, Mass.
Indianapolis, Ind.
New Haven, Conn.
Dexter, N. Y.
Salem, Mass.
Concord, N. H.
Franklin, Mass.
Racine, Wis.
Melrose, Mass.
Grove Hall, Mass.
Portland, Congress Square, Maine
Marlboro, N. H.
Rockland, Maine
Guilford, Maine
Peoria, Ill.
Middleport, N. Y.
Philadelphia, Restoration, Penn.
Owatonna, Minn.
Manchester, Ind.
Canton, Maine
Scranton, Penn.
Winchester, N. H.
Berlin, N. H.
Cincinnati, Ohio
Bridgeport, Conn.
Woodsville, N. H.
West Paris, Maine
Hutsonville, Ill.
Everett, Mass.
Grand Rapids, Mich.
Hartford, Conn.
Lynn, Mass.
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BIG CONFERENCE OF THE MEMBERS OF THE NATIONAL LAYMEN'S COMMITTEE!

We are to be the guests of the Murray Grove Association at Murray Grove, New Jersey, for a two day conference on Tuesday and Wednesday, August 4 and 5. We are planning a program which will include several speakers of note and we hope to inspire our men with the ideals and vision of our work as well as instruct them in the carrying out of its practical projects.

Men, make your plans now to be present. Remember the dates!

August 4 and 5